AN

AMPLE DECLARATION OF THE CHRISTIAN DOCTRINE.

Compoſed in Italian by the renowmed Cardinal: Card. Bellarmin. &c.

C.16.35

Tranſlated into English by Richard Hadock, *Doctor of Diuinitie.*

DOWAY

Imprinted at DOWAY, by LAVRENCE KELLAM, at the ſigne of the holie Lambe. 1604.

Approbatio.

Acceptis iudicijs duorum S. Theologiæ, & linguæ Anglicanæ peritorum, librum hũc Doctrinæ Christianæ, *ab Illmo. Cardinale Bellarmino Italicè cõpositum, & nunc Anglicè versum, nihil continere, quod fidei Catholicæ, aut bonis moribus aduersetur; sed per omnia vtilissimum fore; illum tutò & vtiliter prelo committi posse iudicaui. Actum Duaci. 7. Idus Nouembris. 1603.*

Georgius Coluenerius S. Theol. Licentiatus & Professor; & librorum in Academia Duacena Visitator.

316;02 (**)

BLeſſed is the man, that findeth wiſdom, and floweth with prudence. Better is the gayning therof, then the merchandiſe of gold, and her fruite is better then the chiefe and pureſt ſiluer. She is more precious then al riches: and al things that are deſired, are not able to be compared with her. Length of dayes in her right hand, and in her left hand riches and glorie. Her wayes are beautiful wayes, and al her pathes peaceable. She is a tree of life to them that shal apprehend her, and he that shal hold her is bleſſed. Prouerb. 3.

Some things we learne, that we may only know them: & ſome other things, we learne that we may alſo do them.

S. Aug. in Pſal. 118. v. 65.

LVC. 10.

He that heareth you, heareth me
and he that despiseth you, despiseth him

A DECLARATION OF THE CHRISTIAN DOCTRINE.

For the vſe of thoſe that teach children, and other vnlearned perſons; compoſed in forme of a Dialogue, betwene the Maiſter and Scholar.

VVhat Chriſtian doctrine is, and what are the principal partes therof.

THE I. CHAP.

Scholar.

SEING I do vnder-
ſtand, that it is ne-
ſarie to ſal-
knowe
doctrine, I deſire you to declare vnto me vvhat this doctrine is.

Maiſter.

The Chriſtian doctrine is a brief

A ſumme

ſumme of al thoſe things, which Chriſt our LORD hath taught, to ſhew vs the way of ſaluation.

S. How manie be the principal and moſt neceſſarie partes of this Doctrine?

M. Foure, to wit the Crede, the Pater noſter, the ten Commandements, and the holie Sacraments.

S. Wherfore are there foure, & neither more nor fewer?

M. Becauſe there are three principal vertues, Faith, Hope, and Charitie, and Grace, neceſſarie to ſaluation. And ſo, the Creede is neceſſarie for Faith, becauſe it teacheth vs that which we haue to beleue; the Pater noſter, is neceſſarie for Hope, becauſe it teacheth vs what we haue to hope; the ten Cõmandements are neceſſarie for Charitie, becau
th

they teach vs what we haue to do, to pleaſe God; the Sacraments are neceſſarie, becauſe they are the Inſtruments of grace by which thoſe vertues are receiued, and conſerued.

S. I would be glad you ſhould geue me ſome ſimilitude, to vnderſtand better, the neceſſitie of theſe foure parts of Chriſtian doctrine.

M. S. Auguſtine geueth vs the ſimilitude of a houſe: for as to make a houſe, it is needful firſt to place the fundation, then to raiſe the walles, and laſt of al to couer it with the roofe, & to do theſe things there are ſome inſtruments neceſſarie: ſo to make in our Soule the building of ſaluation, we haue neede of the fundation of Faith; the walles of Hope; the roofe of Chatitie; *Ser. 22. de verbis Domini.*

and the inſtruments, vvhich are the moſt holie Sacraments.

The declaration of the vſual bleſsing, with the ſigne of the Croſſe.

CHAP. 2.

Scholar.

BEfore vve come vnto the firſt part of this doctrine, I would be glad you ſhould giue me ſome taſte of thoſe things which are to be beleeued, declaring vnto me in groſſe, and in ſumme, the moſt neceſſarie myſteries that are conteined in the Creede.

M. You haue reaſon, and ſo I wil doe. You muſt then know that the principal myſteries of our faith are two, & both two are cõteined in the bleſſing, that we vſe to make with the ſigne of the holie croſſe. The firſt miſterie is the Vnitie & Trinitie of God: the

the ſecond is the Incarnation & Paſſion of our Sauiour.

S. What meaneth the Vnitie & Trinitie of God.

M. Theſe are moſt high matters, and by litle and litle are to be declared, in the progreſſe of this doctrine: but for this time, it ſhal ſuffice to learne the names, and to vnderſtand ſo much as you may. The Vnitie of God ſignifieth, that beſides al things created, there is one thing that hath not had beginning, but hath alvvais bene, and euer ſhal be, & hath made al other things, and mainteyneth and gouerneth them, & is about al, moſt high, moſt noble, moſt glorious, moſt potent, abſolutly Patrone of al things: and this is called God. Who is one only, becauſe there can not be more then one true

Diuinitie, that is to ſay, one onlie Nature and eſſence, infinitly potent, holie, good, and ſo forth. Yet not withſtanding this Diuinitie, is found in three perſons, which are called the Father, the Sonne, and the Holie Ghoſte, which three perſons are one onlie God, becauſe they haue the ſelfe ſame Diuinitie and eſſence. As for example, if three perſons here in earth, called Peter, Paul, and Iohn: ſhould haue one and the ſame ſoule, and one and the ſame bodie, they ſhould be called three perſons, becauſe one is Peter, an other Paul, & an other Iohn: and yet they ſhould be one man onlie, and not three men, not hauing three bodies, nor three ſoules, but one bodie and one ſoule. This is not poſſible amongſt men, becauſe the being

of

of a man is determinat and limited, and therfore can not be in manie perſons. But the being of God and his diuinitie is infinite. And therfore the ſelfe ſame being, and the ſelfe ſame Diuinitie of the Father, may be, & is found in the Sonne, and in the Holie Ghoſt. There be then three perſons, becauſe one is the Father, an other is the Sonne, and the third is the Holie Ghoſt. And yet they are one God onlie, becauſe they haue the ſame Diuinitie, the ſame being, the ſame power, wiſdome, goodnes, and ſo forth.

S. Tel me now vvhat ſignifieth the Incarnation and Paſſion of our Sauiour?

M. You are to knowe that the ſecõd Diuine perſon, the which as vvee haue ſaid, is called the

Sonne, beſides his diuine being, which he had before the world was created, yea from al eternitie, tooke the fleſh and ſoule of man, that is to ſay, our whole nature, in the wombe of a moſt pure virgin, and ſo he who was before only God, came likewiſe to be Man. And after he had cõuerſed with men thirtie & three yeares, teaching the way of ſaluation, & working manie miracles, in the end he ſuffered him ſelfe to be nailed vpon a Croſſe, and on the ſame died to ſatisfie God, for the ſinnes of the whole worlde: and after three daies he roſe from death to life, & after fortie daies more, aſcended into heauen, as vve ſhal ſhew in the declaration of the Creede: this is the Incarnation & Paſſion of our Sauiour.

S. Wher-

S. Wherfore are theſe the principal myſteries of our Faith?

M. Becauſe in the firſt, is contained the firſt begining, and laſt end of man: In the ſecond the onlie and moſt effectual means, to know that firſt beginning, & how to attaine vnto the laſt end. And becauſe in beleuing & confeſſing theſe two myſteries, vve manifeſt our ſelues diſtinct from al the falſe Sects of Gentiles, Turkes, Iewes and Heretikes: & laſtly becauſe without beleuing and confeſſing theſe two myſteries, no man can be ſaued.

S. How are theſe myſteries conteined in the ſigne of the Croſſe?

M. We make the ſigne of the Croſſe, when we ſay: *In the name of the Father, and of the Sonne, and of the Holie Ghoſt*: and that in this forme: putting the right hand

vnder the forehead, when we ſay, In the name of the Father: then vnder the breſt, when we ſay, & of the Sonne: laſtly from the leeft ſholder vnto the right, when we ſay, and of the Holie Ghoſt. And vvithal the vvord, In the name, doth ſhew the vnitie of God: becauſe it is ſaid, in the name, and not in the names: & by the worde name is alſo vnderſtood the diuine power and authoritie, vvhich is one onlie in al the three perſons. Theſe wordes of the Father, of the Sonne, and of the Holie Ghoſt, do ſhew vnto vs the Trinitie of perſons: the ſigning in forme of a Croſſe, repreſenteth vnto vs the Paſſion, & conſequently, the Incarnation of the Sonne of God: the paſſing from the leeft ſholder to the right, and not from the

right

right to the left, ſignifieth that by the Paſſion of our Sauiour, we are transferred from ſinne vnto grace, from trãſitorie things vnto eternal, from death to life.

S. To what purpoſe is this ſigne of the Croſſe made?

M. Firſt it is made to ſhew that we are Chriſtiãs, to wit ſouldiers of our chife Emperor Chriſt, becauſe this ſigne is, as it were an enſigne or liuerie, vvhich diſtinguiſheth the ſouldiers of Chriſt, from al the enemies of the Holie Church: to wit, Gentils, Iewes, Turkes and Hererikes: beſides this ſigne is made to cal for Gods help, in al our vvorks: becauſe vvith this ſigne, the moſt holie Trinitie is called to help by meanes of the paſſion of our Sauiour: and therfore good Chriſtians vſe to make this ſigne, when they

they ariſe from bead, vvhen they go to ſleepe, & in the beginning of al other things, vvhich they haue to doe; finally this ſigne is made to arme vs againſt al temptations of the Diuel, becauſe the Diuel is afraid of this ſigne, and flieth from it, as malefactors do, vvhen they ſee the ſinge of the officers of Iuſtice, & often times by meanes of this ſigne of the holie Croſſe, a man eſcapeth manie dangers, as wel ſpiritual as temporal, when he maketh it with faith & truſt of Gods mercie, and of the merits of Chriſt our Sauiour.

Aug lib. 83. q. 79. Chryſ. hom. 55. in Math.

The declaration of the Creede,

CHAP. 3.

Scholar.

NOw comming to the firſt part of this doctrine, I deſire to learne the Creede.

M. The

M. The Creede containeth twelue parts, which are called Articles; & they are twelue, according to the number of the twelue Apoſtles vvho compoſed the ſame, and are theſe. *Leo ep. 13. ad Pulcher*

1. I Beleeue in God the Father almightie, Creator of heauen and earth.
2. And in Ieſus Chriſt, his onlie Sonne our Lord.
3. Who was conceiued by the Holie Ghoſt, borne of the Virgin Marie.
4. Suffered vnder Ponti⁹ Pilate, was cruſified, dead, and buried, deſcended into hel.
5. The third day he roſe againe from death.
6. Aſcended into heauen: ſitteth at the right hand of God the Father almightie.
7. From thence he ſhal come to iudge

iudge the quicke and the dead.
8. I Beleue in the Holie Ghoſt.
9. The holie Catholike Church: the Communion of Saincts.
10. Remiſſion of Sinnes.
11. Reſurrection of the fleſh.
12. Life euerlaſting. Amen.

S. May it pleaſe you declare to me the firſt article, worde by word. What ſignifieth, I bleeue?

M. It ſignifieth, I hould for certaine, & for moſt true, al that is contanied in theſe twelue Articles: and the reaſon is this, becauſe the ſame God hath taught the holie Apoſtles theſe ſentences, and the holie Apoſtles the Church, and the Church doth teach them vs: and becauſe it is impoſſible that God ſhould ſay that which is falſe, I therfore beleue theſe things more certainly, then thoſe I ſee with myne

myne eyes, and feele with my hands.

S. What meaneth: In God?

M. It meaneth that we ought to beleue firmely, that there is a God albeit we do not see him vvith corporal eyes, & this God is one onlie, and therfore it is said, in God, and not in Gods. And you must not imagine that God is like to anie corporal thing how great or faire soeuer it be, but you must thinke, that God is a spiritual thing, vvhich euer vvas, & for euer shalbe, hath made the whole, filleth the vvhole, gouerneth the vvhole, knovveth & seeth euerie thing, & finally vvhat thing soeuer is represẽted vnto your eyes, or vnto your imagination, you must say, that this which now is represented vnto me, is not God: becausse God is a thing infinitly bet-

better.

S. Wherfore is it ſaid that God is a Father?

M. Becauſe he is truly the Father of his onlie begotten Sonne, of vvhom we ſhal ſpeake in the ſecond article; and alſo becauſe he is the Father of al good men, not by nature but by adoption: & finally becauſe he is the father of al creatures, not by nature, or by adoption, but by creation: as vve ſhal ſay hereafter in this ſame article.

S. Wherfore is he called Almigh

M. Becauſe it is a proper title of God, & albeit God hath manie proper titles, as eternal, infinite, vnmeaſurable and others, yet in this place the moſt fit is, that he is omnipotēt, becauſe it may not ſeeme hard vnto vs to beleue, that he hath made heauē & earth of no-

of nothing, as in the words fo-
lowing is added. For that vnto
him, vvho can do al that he wil,
& therby is omnipotent, nothing
can be hard. And if you ſhould
ſay vnto me, God can not dye,
nor ſinne, and therfore it ſemeth
not that he can do al things, I
would anſwer you, that to dye or
to ſinne is not povver but impo-
tẽcie, as when it is ſaid of a moſt
valiant ſoldiar, that he can ouer-
come al, and that he cannot be
ouercome of anie, it doth not
preiudicate his force to ſay, that
he can not be ouercome, becauſe
that he can be ouercome, is not
ſtrength but vveakenes.

S. What is ſignified by Creator?

M. It ſignifieth that God hath
made al things of nothing, and
he alone can bring them againe
vnto nothing. The Angels, Men
& alſo

& alſo Diuels can make, and vn-make ſome things, but they can not make them otherwiſe, then of ſome kinde of matter vvhich was before, neither can they vn-make them but by changing them into ſome other thing, as a maiſon can not make a houſe of nothing, but he muſt haue ſtones, lyme, & woode: neither can he deſtroy it in bringing it to nothing, but into ſtones, duſt, wood, & ſuch like: ſo that God onlie is called & is a creator, becauſe he onlie hath no neede of anie matter to make al things.

S. Why is he called creator of heauen & earth: hath not God alſo made the ayre, the water, ſtones, trees, men & al other things?

M. By heauen and earth, is alſo vnderſtood al that is in heauen & earth, as he that ſaith: a man hath a bodie,

a bodie, & a ſoule, meaneth alſo that he hath al things belonging to a bodie, as veines, blud, bones, ſinevves and the reſt: & al things belonging vnto a ſoule, as vnderſtanding, vvil, memorie, internal and external ſenſes, & the reſt: ſo that by heauen is vnderſtood the Ayre where birds vſe to be & al things aboue, vvhere the clouds and the ſtarrs are, vvhervpon it is ſaid: the birds of heauē the cloudes of heauen, the ſtarrs of heauē & finally the Angels. By the Earth is vnderſtood al that is cōpaſſed by the ayre, as the waters of the ſea, & of the riuers, vvhich are in the lovver parts of the earth, & alſo al liue creatures plants, ſtones, mettals, & al other things vvhich are found in the earth, or in the ſea: it is therfore ſaid, that God is creator of heauē

and

and earth, becauſe theſe tvvo are the principal parts of the vvorld, the one aboue, in the vvhich the Angelles remaine, and the other beneath in vvhich men do dwel, vvhich are the two moſt noble creaturs of al others, the vvhich alſo al others do ſerue, as they are alſo bound to ſerue God vvho hath made them of nothing, and placed them in ſo high eſtate.

The declaration of the 2. Article.

Scholar.

DEclare vnto me now the ſecond article: vvhat ſignifieth: And in Ieſus Chriſt his onlie Sonne our Lord?

M. The ſame God omniponent, of vvhom vve haue ſpoken in the firſt article, hath one true and natural Sonne, vvho is called Ieſus Chriſt, and that you may ſee in ſome ſort how God hath begotte this

his Sonne, take the example of a looking glaſſe, when one doth looke in a glaſſe, preſently he produceth an Image of him ſelfe, ſo like as no difference can be found, in ſo much as it is not only like in ſhape, but in mouing alſo, for that if the man moue, the Image vvil alſo moue, and this Image being ſo like, is not made by anie labour, neither is it long in making, nor vvith inſtruments, but in a moment, & with one looke only. In like maner you haue to thinke, that God beholding him ſelfe, vvith the eye of vnderſtanding, in the glaſſe of of his Diuinitie, doth produce an Image moſt like vnto him ſelfe. And becauſe God hath geuē vnto his Image al his owne ſubſtance & his owne being (which we can not do in beholding our ſelues

in a

in a glaſſe) therfore that Image is the true Sonne of God, albeit our Images vvhich vve ſee in glaſſes are not our ſonnes. Hereof you muſt geather, that the Sonne of God is God, as the Father, & one & the ſame God with the Father, ſeing he hath the ſame ſubſtance that his Father hath: furthermore you haue to geather that the Sõne of God is not younger then his Father, but vvas alvvaies, as his Father alvvaies vvas, becauſe he vvas begotten by Gods only beholding him ſelfe, and God hath alvvaies beholden him ſelfe. Laſtly you haue to geather, that the Sonne of God vvas not begotten, vvith helpe of a vvoman, nor in length of time, nor in delight of concupiſcence, nor any other imperfection, becauſe, as it hath beene ſaid, he vvas begotten of

the

the Father alone, by the only beholdinge him ſelfe, vvith the moſt pure eye of his diuine vnderſtanding.

S. What doth it meane that this Sonne of God is called IESVS Chriſt?

M. This name of Ieſus ſignifieth a Sauiour, & Chriſt, vvhich is his ſurname, ſignifieth high Prieſt, and King of al Kings, becauſe, as I haue tould you, in declaring the ſigne of the Croſſe, the Sõne of God became man, to redeme vs againe vvith his blood, and to bring vs to eternal ſaluation. And ſo vvhen he became man, he tooke this name Sauiour, to ſhew that he vvas come to ſaue vs, and he vvas honored by his Father, with the title of Higheſt Prieſt, & Supreme King, for that Chriſt doth ſignifie al this, and hereof

we are called Christians.

S. What is the reason that al men take of their capps, or bowe dovvne, vvhen Iesus is named, which is not done to other names of God?

M. The reason is, because this is the proper name of the Sonne of God, & al other names are cõmon; & againe because this name doth represent vnto vs, how God humbled him selfe for vs, in making him selfe man. Therfore we for gratitude, bowe our selues vnto him, & not only vve men, but the Angels of heauen also, & the Diuels of hel, do bowe to this name, the one for loue, and the other by force: for that God vvil, that al reasonable creatures do bovve vnto his Sonne: seing that he hath abased him selfe, for our loue to the death of the Crosse.

S. Wher-

S. Wherfore is it ſaid, that Ieſus Chriſt is our Lord?

M. Becauſe he hath created vs, together vvith his Father, and ſo is our Maiſter and Lord as his Father is. And moreouer for that by his trauels & Paſſion, he hath bought vs againe, from the captiuitie of the Diuel, as we ſhal ſay by and by.

Of the third Article.

Scholar.

IT folowth, that you declare vnto me the third Article, vvhat meaneth: Who was conceiued by the Holie Ghoſt, borne of the Virgin Marie?

M. In this article is declared the new & meruelous maner, of the Incarnation of the Sonne of God. You know, that al other men are borne, of father & mother, and that the mother remai-

neth not a virgin, after the conceiuing and bringing forth of a child. But the Sonne of God intending to make him ſelf Man, would haue no Father in earth, but a Mother only: to vvitt, the perpetual and moſt pure virgin Marie, in vvhoſe vvombe the Holie Ghoſt (the third perſon in Trinitie, one and the ſelfe ſame God vvith the Father and the Sonne) by his infinite powre, formed of her moſt pure blood, the bodie of a moſt perfect childe: & at the ſame time created a moſt noble ſoule, ioyning it to the ſame bodie: al vvhich the Sonne of God vnited to his owne Perſon. And ſo Ieſus Chriſt that before vvas onlie God, became man who as he is God, hath a Father vvithout a Mother, and as he is Man, hath a mother vvithout a father.

S. I vvould haue ſome example or ſimilitude to vnderſtand how a virgin can conceiue?

M. The ſecrets of God muſt be beleeued, although they be not vnderſtood; becauſe God can do more then vve can eaſely vnderſtand, and therfore it is ſaid in the beginning of the Creed, that God is omnipotēt. Yet there is a fit example in the creation of the vvorld. You knovv that ordinarily the groūd doth not bring forth corne vnles it be plowed, ſovvne, vvatred vvith raine, and vvarmed vvith the ſunne, & yet in the beginning, vvhen corne vvas firſt brought forth, the earth being neither tilled, nor ſovvne, vvatred, nor vvarmed (and ſo was a virgin in her kind) ſuddainly, by the only commandemēt of God Almightie, & by his

powre it brought forth corne: euen ſo the vnſpotted wombe of the B. Virgin Marie, vvithout cõpany of man, at the onlie cõmandemẽt of God, by the worke of the Holie Ghoſt, brought forth that pretious corne, of the liuing bodie, of the Sõne of God.

S. If Ieſus be conceiued, by the Holie Ghoſt, it ſemeth that it may be ſaid, that the Holie Ghoſt is his Father, as he is man.

M. It is not ſo: becauſe to be a father, it is not ſufficiẽt to make a thing, but it is neceſſarie, that it be made of the ſubſtance of the maker: and therfore we ſay that the Maiſon is not the father of the houſe, becauſe he maketh it of ſtones & not of his proper ſubſtance. So the Holie Ghoſt hath made, the bodie of the Sonne of God, but he hath made it of the

blood

blood of the virgin, & not of his owne proper ſubſtance: & therfore the Sonne of God, is not the Sõne of the Holie Ghoſt, but the Sonne of God the Father, as he is God, becauſe he hath his Godhead of him: and he is the Sonne of the B. virgin, as he is man, for that he hath mans fleſh of her.

S. Wherfore is it ſaid, that the Holie Ghoſt did this vvorke of the Incarnation? Did not the Father, and the Sonne alſo concurre therin?

M. That which one Diuine Perſon vvorketh, the other two vvorke likewiſe the ſame, becauſe they haue one & the ſame powre, vviſdome, and goodnes: yet not vvithſtãding the works of powr be attributed vnto the Father: thoſe of wiſdome, vnto the

Sõne: & thoſe of loue, vnto the Holie Ghoſt: and becauſe this was a worke of the higheſt loue of God towards mankind, it is therfore attributed vnto the Holie Ghoſt.

S. I vvould haue ſome example to vnderſtand, how al the three diuine Perſons haue concurred to the Incarnation, and yet the Sonne is onlie Incarnate.

M. When one man putteth on a garment, and two others doe helpe to cloth him, three do then concurre to the clothnig of him, and yet one onlie is clothed: ſo al the three diuine Perſons concurre to vvorke the Incarnation of the Sonne of God, but only the Sonne is incarnate, and made man.

S. Wherfore is it added in the article: Borne of the virgin Marie?

M. Be-

M. Becauſe in this alſo there is a ſtrange myſterie, that is, that the Sonne of God came forth of the vvombe of his Mother at the end of the ninth moneth, vvithout paine or harme of his ſaid Mother not leauing anie ſigne there at al: euen as he did when riſing from death he vvent out of the cloſe Sepulchre, and when, he entred & vvent forth of the chāber where his diſciples vvere, the dores being ſhut, & thervpō it is ſaid, that the mother of our Lord Ieſus Chriſt was alwaies a Virgin, before his birth, in his birth, and after his birth.

Of the fourth Article.

Scholar.

VVHAT meaneth that which follovveth, in the fourth article? He ſuffered vnder Pontius Pilate, was crucified,

fied, dead and buried.

M. This Article conteineth the moſt profitable Myſterie of our redemption: & the ſũme is, that Chriſt after he had conuerſed in this vvorld, about thirtie three yeares, and had taught, with his moſt holie life, his doctrine, and his miracles, the way of ſaluatiõ, vvas vniuſtly cauſed by Pontius Pilate (who vvas gouernor of Iewrie) to be whipped, and nayled vpon a Croſſe, vpon the vvhich he died, and by certaine holie men was buried.

S. Concerning this Myſterie there do occurre vnto me ſome doubts, & I deſire by you to be cleared of them, to the end I may be the more gratful vnto God, for ſo great a benefit, by hovv much I ſhal the better vnderſtãd it. Tel me then, if Chriſt be the

Sonne

Sonne of God omnipotent, how happened it, that he was not deliuered by his Father, out of the hands of Pilate? Or rather if the ſame Chriſt be God, vvherfore did he not deliuer him ſelfe?

M. Chriſt could if he vvould, haue deliuered him ſelfe, by a thowſand meanes, out of the hands of Pilate. Yea more, the whole vvorld had not bene able to do him any euil, if he had not bene willing: and this is clearly ſene, becauſe he knew & fortold vnto his diſciples, that the Iewes would ſeeke to put him to death, & that they would whippe him, ſtone him, and finally kil him. Yet he did not hide him ſelfe but vvent to meete his enemies. And vvhen they ſought to take him, and knew him not, he ſaid vnto them him ſelfe, he was that

man for vvhom they ſought: at which time alſo, they al falling backwards as dead men, he did not depart thence as he might haue done, but expected & permitted them to recouer themſelues: & after, he ſuffered him ſelfe to be taken, bound, and led like a meeke lambe, where they would.

S. For What cauſe did Chriſt, being innocent ſuffer him ſelf to be vniuſtly crucified and ſlaine.

M. For manie reaſons. But the principal reaſon vvas, to ſatisfie vnto God for our ſinnes. For you haue to knovv that the offence is meaſured according to the dignitie of him vvho is offended: & contrarievviſe the ſatisfaction is meaſured according to the dignitie of him vvho doth ſatisfie: as for exãple if a ſeruãt ſhould geue

his

his Prince a blovv, it ſhould be eſteemed a moſt greeuous offẽce, according to the greatnes of the Prince: but if a Prince ſhould geue his ſeruant a blovv, it vvere a ſmale matter, according to the baſe eſtate of the ſeruant. And cõtrariwiſe, if a ſeruãt take of his cappe vnto his Prince, it is but litle eſteemed, but if the Prince ſhould take of his, vnto his ſeruant it vvold be a notable fauour, according to the rule we ſpeake of. Novv becauſe the firſt man, & vvith him al vve haue offended God, who is of ſo infinite dignitie, the offence did require infinit ſatisfaction: and becauſe ther vvas neither man nor Angel of ſo great dignitie, therfore the Sonne of God came, vvho being God & of infinit dignitie, & hauing taken mortal fleſh, in the ſame

ſame fleſh he ſubmitted him ſelfe for the honour of God to the death of the Croſſe,& ſo ſatisfied vvith his paines for our faults.

S. What other cauſe is there, for vvhich Chriſt vvould ſuffer ſo bitter a death?

M. To teach vs by his example, the vertues, of Patience, Humilitie, Obedience & of Charitie: which are foure vertues ſignified in the foure extreme parts of the Croſſe: becauſe greater patience can not be found, then to ſuffer vniuſtly ſo ignominious a death: nor greater humilitie, then for the Lord of al Lordes, to ſubmit him ſelfe to be crucified betwixt theues: nor greater obedience, then to be willing rather to die, then not to fulfil the cõmande-ment of his Father: nor greater charitie, then to yelde his life, to ſaue

ſaue his enimies. And you muſt knovv, that Charitie is more ſhevved in deedes, then in vvordes, and more in ſuffering then in doing. And ſo Chriſt, vvho vvould not only beſtow vpon vs infinite benefites, but ſuffer alſo, and die for vs, hath ſhewed, that he loueth vs moſt ardently.

S. Seing Chriſt is God and man, as you ſaied before, & it ſemeth that God can not ſuffer, nor die, how do vve then ſay, that he ſuffered and died?

M. Chriſt being God & man, can ſuffer & not ſuffer, die & not die. For in that he is God, he could neither ſuffer nor die: but as he is man, he could both ſuffer & die. And therfore I told you, that being God, he vvas made man, to ſatisfie for our ſinnes, ſuffering the paines of death, in his

his moſt holie fleſh: vvhich he could not haue done, if he had not bene man.

S. If Chriſt haue ſatisfied his Father, for the ſinnes of al men, vvhence cometh it, that ſo manie are damned & that vve haue nede to do penance for our ſinnes?

M. Chriſt hath ſatiſfied, for the ſinnes of al men: but it is neceſſarie, to applie this ſatiſfaction in particular, to this man & to that man. Which is done by faith, by the Sacramẽts, by good vvorkes, and particularly by penãce: and therfore vve haue nede to do penãce, and other good vvorkes, though Chriſt haue ſuffered, and vvrought for vs. And the cauſe that manie are dãned, or remaine enimies to God, is for that either they vvil not haue faith, as Ievves, Turkes, and Heritikes: or be-

or becauſe they vvil not receiue the Sacraments, as thoſe that vvil not be baptiſed, or vvil not confeſſe their ſinnes, or vvil not do ſuch penance as they can, for their ſinnes, nor reſolue to liue conformably to the lavv of God.

S. I vvould haue ſome example, to vnderſtand this.

M. Take the example of one, vvhich ſhould take great paines, and vvith ſvveate and labours ſhould gaine ſo much money, as vvere ſufficient to pay al the debtes of this citie, and ſhould put the ſame in a bank, to the end it ſhould be geuen vnto al ſuch, as ſhould bring a vvarãt from him: this man ſurely had ſatiſfied for al, ſo much as lieth in him: and yet manie might remaine ſtil in debt, for that they would not, either for pride, or for ſlouth, or

for

for ſome other cauſe, demand his vvarant, and carie it to the bank, to receiue the money.

S. What ſignifieth, He deſcended into hel? and vvhat doth hel ſignifie in this place?

M. Hel is the loweſt, and deppeſt place in this vvorld: to vvit, the midle of the earth. And the Scripture in manie places, putteth heauē as oppoſite vnto hel, as the higheſt place vnto the loweſt. But in this depth of the earth, there are foure, as it were, great caues: one for the damned, vvhich is the deepeſt of al, and ſo it is agreable, that the proud Diuels, and the men vvhich imitate them, be in the loweſt place, & furtheſt from heauē that can be. In the ſecond caue, which is ſomething higher, are thoſe ſoules, which ſuffer the paines of

S. Tho. in 4 d. 45 q. 1. a. 3.

Purga-

urgatorie. In the third, which
yet higher, are the ſoules of
hoſe children, that die without
aptiſme, who do not ſuffer tor-
nents of fire, but only the per-
etual priuation of eternal feli-
itie. In the fourth, vvhich is the
igheſt, remained the ſoules of
he Patriarchs Prophets & other
olie men, that died before the
oming of Chriſt. For albeit,
hoſe holie ſoules had not anie
hing to be purged, yet they
ould not enter into glorie, be-
ore Chriſt by his death, had ope-
ed the gate of eternal life. And
herfore they remained in that
igher place called, *the place of the*
olie fathers otherwiſe *Abrahams*
oſome: vvhere they ſuffered
o paines at al, but enioyed a
vvete repoſe, expecting the co-
ming of our Lord vvith great
ioy.

Luc.16. ioy. And ſo we read in the Goſpel, that the ſoule of that poore beggar Lazarus, vvas caried by an Angel to reſt in the boſome of Abraham. vvhere he was ſene by the rich glutton, who burning in the flames of hel, caſt vp his eyes, and ſavv Lazarus in a farre higher place, remayning in great ioy, & conſolation, enioying the fruictes of his former patience.

S. Into vvhich of theſe foure parts of hel, did Chriſt deſcend, after his death?

M. There is no doubt, but he deſcended into the place, of the holie fathers: and ſudainly made them bleſſed: and after led them vvith him into the kingdom of heauen. He made himſelf alſo ſeene vnto al the other parts of hel: terrifying the Diuels, as a victo-

victorious Triumpher: threatning the damned, as a ſupreme iudge: comforting the ſoules in Purgatorie, as their Aduocate, & deliuerer. So that Chriſt deſcended into hel, as a king vſeth ſome times to repaire into priſõs to viſite priſoners, & to ſhew fauour to vvhom it pleaſeth him.

S. If Chriſt was dead, & his bodie did lie in the ſepulcre, then he did not vvholly deſcend into hel, but onlie the ſoule of Chriſt: and how is it then ſaid, that Chriſt deſcended into hel?

M. Death had force to ſeparat the ſoule of Chriſt from his bodie, but it could not ſeparate either the ſoule, or the bodie from the Diuine perſon of the ſame Chriſt. And therfore we beleue that the Diuine perſon of Chriſt, remained vvith his bodie, in the

in the ſepulcre, and that the ſame perſon, deſcended vvith his ſoule into hel.

Of the fifth article.

Scholar.

HOw is it true, that our Lord roſe from death, the third day, ſeing that from friday in the euening, when he vvas buried, vnto the night before Sunday, vvhen he roſe, there wanteth of two whole dayes?

M. We do not lay, that Chriſt roſe after three vvhole dayes, but the third day, vvhich is moſt true. For he vvas buried on friday, vvhich is the firſt day, though not a whole day, and ſo he remained in the ſepulcre, al ſaturday, and a part of ſunday, which is the third day. For the natural day *beginning the night before

**Likewiſe le gining the day at mid night, our Sauiour riſing, as he did, after midnight, roſe the third day*

fore at the ſetting of the ſũne, the firſt houre after the ſunne ſetting, is the firſt of the day folowing.

S. For vvhat cauſe, did not Chriſt riſe ſtreght after his death, but vvould expect the third day?

M. Becauſe he vvould ſhevv, that he vvas truly dead, he would remaine there in the graue, ſo long as ſufficed to proue this truth. Moreouer I would haue you cõſider, that like as Chriſt lined amongſt men, thirtie three, or thirtie foure yeares: ſo he would ſtay amongſt the dead, at leaſt, thirtie three, or thirtie foure houres. For ſo manie they are, if you put together * one houre of friday (for he was buried an houre before ſune ſetting) twentie foure houres of the ſaturday, and eight

* *counting the day to end at ſune ſetting. Or if you count to midnight, there vvas more of friday & ſome part of ſunday.*

eight or nine houres of the fu
day. For he roſe after midnigh
tovvards the beginning of t
morning.
S. Why is it ſaid of Chriſt, th
he roſe, and of other dead, as
Lazarus, & the vvidowes ſonn
that they were raiſed from deat
M. The reaſon is, becauſe Chr
being the Sonne of God, roſe
him ſelf, to vvit, by vertue of h
Godhead he reunited his ſoule
his bodie, and ſo begane to li
againe. But other dead men c
not returne to life, by the
ovvne povvre. And therfore it
ſaid, they vvere raiſed by othe
As vve al at the day of Iudgem
ſhal be raiſed by Chriſt.
S. Is there anie other differen
betvvixt the Reſurrection
Chriſt, and of others, vvhich r
turned to life before him?
M. The

M. There is this difference, that he others roſe mortal, & therefore they died aganie: but Chriſt roſe immortal, neither can he euer die anie more.

Of the ſixt article.

Scholar.

NOvv let vs come vnto the ſixt article, vvhich is of the Aſcenſiō. I deſire to know, how long our Sauiour remained vpon earth, after his Reſurrection: & for vvhat cauſe?

M. He remained fourtie dayes, as you may cōſider, by nūbering the dayes, betwixt the feaſts of his Reſurrection, and Aſcenſion. And the reaſon of his ſo long ſtay vvas, becauſe he vvould, with manie, and diuers apparitions, eſtabliſh the Myſterie of his moſt true Reſurrection. For that the ſame ſemeth as it vvere, the moſt

hard.

hard. And he that beleueth i
hath no difficultie to beleue t
reſt. For he that riſeth, was ce
tainly dead before: And he th
vvas dead, vvas firſt borne: A
ſo he that beleueth the Reſu
rection of Chriſt, findeth no
bour in beleuing his death, a
natiuitie. And likewiſe, for
much as the earth is not a conu
nient place for glorious bodi
but heauen, therfore he that be
ueth the Reſurrection of our S
uiour, can eaſely beleue his g
ing vp into heauen.

S. I would knovv the cauſe
vvherefore it is ſaid, that Chri
vvent vp into heauen, and of h
moſt holie mother it is ſaid, th
ſhe was aſſumpted, or taken v
into heauen, and not that ſhe
aſcended, or vvent vp?

M. The reaſon is eaſie. For th
Chri

Chriſt, being God and man, vvent vp into heauen, by his owne povvre; as he alſo roſe by his ovvne powre. But his mother, who is a meere creature, though moſt worthie amongſt al others, vvas raiſed from death, & aſſumpted vnto the kingdom of heauen, not by her owue povvre, but by the powre of God.

S. What meaneth, He ſitteth at the right hand of God the Father almightie?

M. You muſt not imagin, that the Father is on the leeft hand of the Sonne: nor that the Father is in middeſt, hauing his Sonne on the right hand, & the Holie Ghoſt on the leeft corporally. For as vvel the Father, as the Sonne, accordnig to his Godhead, and the Holie Ghoſt, are euerie where. Neither can it be properly ſaid,

that one is on the right hand of an other: but to be at the right hand, in this article, signifieth to be in equal height, glorie, and maiestie: because vvhen one is side by side of an other, one is not higher, nor lower then the other. And to vnderstand this maner of speach, the holie Scripture in the Psalme 109. which beginneth: *Dixit Dominus Domino meo: &c.* doth once say, that the Sonne doth sitt at the right hand of the Father: and an other time saith, that the Father is at tye right hand of the Sõne: instructing vs, that they are in dede in equal height: as we haue said. So that Christ, vvhen he went vp into heauen, ascended aboue al the quears, and orders of the Angels, and of the blessed soules, which he caried with him, and ariued vnto

Greg. N. Zia. orat. 35. que est de Nat. Domine.

Amb. in epist 82 ad Eccle. Vercel.

vnto the high throne of God, and there ſtayed, not going aboue his Father, neither remayning vnder him, but reſting (as we may ſay) ſide by his Faher, as equal with him in glorie and greatnes.

S. Seing Chriſt is God and man, I would know, if he ſit at the right hand of the Father, as he is God onlie, or as he is alſo man?

M. Chriſt as he is God, is equal to the Father, as he is man, he is leſſe then the Father: yet for ſo much, as Chriſt God and man, are not two Chriſtes, nor two perſons, but one Chriſt onlie, & one Perſon onlie: therfore it is ſaide, that Chriſt God and man ſitteth at the right hand of the Father. And ſo the humanitie of our Lord, to wit, his fleſh and ſoule, are in the throne of God,

on the right hand of God the Father. Not by their proper worthines, but becauſe they are vnited to the perſon, of the true and natural Sonne of God.

S. I would haue ſome ſimilitude, to vnderſtand this.

M. Take the ſimilitude of a kings robe. When the king being veſted with his purple robe, ſitteth in his royal throne, & al the Princes of his kingdom ſit below him, the kings robe is in a more eminent place, then the Nobles them ſelues are, becauſe it is in the ſelf ſame throne with the King. And this is done not becauſe the robe is of equal dignitie with the king, but becauſe it is ioyned to the King, as his proper garment. So the fleſh & the ſoule of Chriſt do ſitte aboue al the Cherubims, & Seraphims, in the

ſame ſeat vvith God: not by the dignitie of their ovvne nature, but becauſe they are vnited vnto God: not only as the garment is vnto the king, but in much nerer ſorte, to wit, by perſonal vnion. As hath bene ſaid.

Of the ſeuenth Article

Scholar.

FRom thence he ſhal come, to iudge the quicke, & the dead. When ſhal this coming of our Lord be?

M. It ſhal be at the end of the vvorld. For you are to vnderſtand, that this vvorld is to have an end, and to be deſtroied with an inundation of fire: which wil burne al things vpon the earth. And there ſhal be no more dayes, nor nights, nor Mariages, nor marchandiſe, nor anie of theſe things, vvhich you novv ſee. So *Mat.* 24. 2. *Pet.* 3. *Mar.* 13

that, in the laſt day of this world, vvhich no man can knovv, how nere it is, nor hovv long hence, Chriſt vvil come dovvne from heauē, to make the general Iudgement. And theſe vvords, From thence he ſhal come, do forevvarne vs, not to beleue anie that ſhal cal him ſelf Chriſt, or that vvould deceiue vs, as Antichriſt wil endeuour to do, towards the end of the vvorld. For that the true Chriſt, vvil not come, forth of anie deſert, or obſcure place, but vvil come from the higheſt heauen, vvith ſo much glorie, and maieſtie, as no man can doubt, vvhether it be he or no. Like as vvhē the ſune riſeth, it cometh vvith ſo much light, as no man can doubt vvhether it be the ſunne or no.

S. Wherefore do vve ſay, that he ſhal

ſhal iudge the quick & the dead? ſhal not al men be dead at that time, and al then riſe againe?

M. By the quicke and the dead, may be vnderſtood, the good vvhich liue vvith the ſpiritual life of grace, & the badde which are ſpiritually dead by ſinne. But it is true alſo, that Chriſt wil come to iudge the quicke, and the dead corporally: becauſe at that day manie ſhal be dead, and manie ſhal be found aliue. Who though they be liuing in that laſt day, and ſome alſo ſhal be young, or children, yet al ſhal die in an inſtant, & ſudainly riſe againe, therby to pay the debt of death. *S. Auguſt li. 20 ca. 20. de Ciuit. Dei.*

S. I haue heard manie times, that who ſoeuer dieth in mortal ſinne goeth preſently vnto hel, & who ſoeuer dieth in the grace of God, goeth preſently to purgatorie or

to heauen: hovv then are al to be iudged, the ſentence being already geuen?

M. At the death of euerie one, the particular iudgement is geuen of that ſoule, vvhich departeth from the bodie: but after, at the laſt day, there ſhal be an vniuerſal Iudgement of the whole vvorld. And this for manie cauſes. Firſt, for Gods honour, becauſe manie now ſeing badde men in proſperite, & good men afflicted, imagin that God doth not gouerne the world wel. But at that time, it ſhal be clerly ſẽne, hovv God hath ſenne and noted al things, and hovv vvith great iuſtice, he hath geuen vnto the bad, ſom[illegible]mporal proſperitie, in recõpence of ſome good workes of theirs, of ſmale moment, intending afterwards, to geue them

them eternal paine, for their mortal ſinnes. And contrariwiſe vnto the good, he hath geuen temporal affliction, for puniſhment of ſome venial ſines, or to geue them occaſion, & to make them do penance, intending afterwards, to reward them, with an infinite treaſure of glorie, for their good workes. Secondly, for the glorie of Chriſt, becauſe he being vniuſtly condemned, and by manie not knowne, nor honored as he ought to be, it is reaſon there ſhould be a day, when al the world ſhal know him, and honour him, either by force, or for loue, as their true king, & Lord of al. Thirdly, for the glorie of the Saincts; to the end it may be ſeene vnto al how God hath glorified them, who were perſecu-

ted, and vexed in this world. Fourthly, for confusion of the proud enimies of God. Fiftly, because the bodie shal haue sentéce togethe vvith the soule, of glorie or of punishment eternal.

Of the eight Article.

Scholar.

THE eight article saith: I beleeue in the Holie Ghost: vvhat signifieth the Holie Ghost? M. Here is declared the third Person of the most Holie Trinitie; as in the first article, vvas declared the first, and in the other six the second: so that the Holie Ghost is not the Father, nor the Sõne, but a third Person, vvhich procedeth from the Father and the Sonne, and is true God, as the Father, and the Sonne, yea the same God, because he hath the same diuinitie, vvhich is in the Father,

Father, and in the Sonne.

S. I vvould haue ſome ſimilitude of this.

M. Diuine matters, can not be perfectly declared, by any examples of created things, and eſpecially by corporal things. Notvvithſtanding take you the example of a lake, vvhich is deriued from ſome riuer; as the riuer is deriued from ſome fountaine, and yet al is one, and the ſame vvater: ſo the eternal Father, as a fountaine, produceth the Sonne as a riuer: the Father and the Sonne, as a fovvntaine and a riuer, produce the Holie Ghoſt as a lake: and yet the Father, and the Sonne, and the Holie Ghoſt are not three Gods, but one onlie God.

S. Wherfore is the third Perſon in Trinitie called Holie Ghoſt?

Are

Are not alſo al Angels, and al the bleſſed ſoules, ſpirites and holie?

M. God is called the Holie ſpirit by excellencie, becauſe he is the chiefeſt ſpirite, and moſt holie and author of al created ſpirites, & of al holines. Like as amongſt men, there are manie that are fathers and holie, either by office, or by goodnes of life, to vvit, manie good biſhopes, or prieſtes, or religious men: and yet there is none called Holie Father, but the Pope: becauſe this name belongeth vnto him alone by excellencie, being the head of al other fathers, and ought to be the moſt holie of al by goodnes of life, as he is by office, repreſenting vnto vs the perſon of Chriſt.

S If the name of Holie Ghoſt, belong vnto God by excellencie, vvhe-

vvherefore is it only attributed, vnto the third Perſon Is not the Father alſo, and the Sonne, a ſpirit and holie by excellencie?

M. / It is true. But becauſe the firſt Perſon hath a proper name, to vvit, the Father: and the ſecond hath a proper name, to wit, the Sonne, to the third is left the common name, to diſtinguiſh him from the other tvvo. And moreouer you are to knovv, that vvhen it is ſaid of the third diuine Perſon, that he is the Holie Ghoſt, theſe tvvo vvordes make one name only. As vvhen a man is called Ioannes Maria, they are one onlie name, though othervviſe Iohn and Marie, are commonly tvvo names.

S. What meaneth it that the Holie Ghoſt is painted in the forme of a Doue, eſpecially ouer Chriſt,

Chriſt, and our Ladie?

M. you muſt not thinke that the Holie Ghoſt hath a bodie, or that he can be ſeene vvith corporal eyes: but he is painted ſo, that vve may knovv the effectes, vvhich he vvorketh vpon men. And becauſe the doue is ſimple, pure, ielouſe, and fruitful, he is therefore painted ouer Chriſt & our Ladie, to the end vve may vnderſtand, that Chriſt and our Ladie vvere ful of grace, and of the giftes of the Holie Ghoſt. and in particular of holie ſimplicitie, puritie, zeal of ſoules, and ſpiritual fecunditie, by the vvhich they haue gained infinit childrē, to vvit, al the faithful, and good Chriſtians.

S What meaneth it that the Holie Ghoſt is painted ouer the Apoſtles, in forme of firie tongues?

M. Be-

M. Becauſe the Holie Ghoſt, tene daies after the Aſcenſion of our Lord, came vpon the Apoſtles, & repleniſhed them with knovvledge, vvith charitie, and with eloquence; teaching them to ſpeake vvith al tõgues, to th'end they might be able to preache the holie faith, through the vvhole vvorld. And in ſigne of theſe vvõderful effectes, he cauſed thoſe tongues of fire to appeare: becauſe the light of that fire doth ſignifie vvildome, the heate of the ſame, doth ſignifie charetie, and the forme of a tõgue ſignifieth eloquence: and for that this vvas a moſt great benefit, vvhich God beſtovved vpon his Chruch, therfore we do celebrate that great Feaſt, called Penticoſt, or the Feaſt of the Holie Ghoſt.

Of the ninth article.

Scholar.

VVHAT ſignifieth that vvhich is ſaid in the ninth article. The Holie Catholique Church: the communion of Sainctes?

M. Here beginneth the ſecond part of the Crede. For the firſt part belongeth vnto God, the ſecond vnto the Chruch, the ſpouſe of God. And as in God vve beleue one Diuinitie, and thtee Perſõs: ſo in the Church we beleue, that there is one onlie Church: and that it hath three principal graces: the firſt in the ſoule, vvhich is the remiſſion of ſinnes: an other in the bodie, vvhich ſhalbe the reſurrection of the fleſh; and the third in the ſoule and bodie together, which ſhalbe life eternal, as we ſhal ſee in the

in the articles folowing.

S. May it pleaſe you declare vnto me the vvhole article, word by vvord; & firſt vvhat meaneth the Church?

M. It ſignifieth a conuocation, or congregation of men, which are baptiſed, and make profeſſion of the faith, & law of Chriſt, vnder the obedience, of the chief Biſhope of Rome: and it is called Conuocation, becauſe we are not borne Chriſtians, as we are borne Engliſh men, Italians, French, or of anie other coũtrie: but vve are called chriſtians of Chriſt & we enter into this congregation, by baptiſme, vvhich is as the dore of the Church. And to be in the Church, it doth not ſuffice, to be baptiſed, but it is needful to beleue, and confeſſe the holie faith, and law of Chriſt

Christ, as the pastors and preachers of the same Church, do teach vs. Neither doth this suffice, but it is necessarie to obey the chief Bishop of Rome, as Vicare of Christ, to wit, to acknowledge & hold him for chief Superior, and Vicar of Christ.

S. If the Church be a cõgregation of men, how do we cal those buildigs Churches, where masse & other Seruice of God is said?

M. Because the faithful, which are the true Church, are gathered together in those buildnigs, to practise the exercises of Christians, therefore those buildings are also called Churches: chiefly when they are dedicated, and cõsecrated to the seruice of God. But we in this Article, do not speake of the churches made of stone and wood, but of the liuing

uing Church, which is the faithful baptiſed people. and obedient vnto the vicar of Chriſt, as hath bene ſaid.

S. Why is it ſaid, The Church, and not the Churches ſeing manie congregations of the faithful are founded in diuers partes of the world?

M. Becauſe the Church is but one, though it conteine al the faithful, which are diſperſed through the whole world, not only thoſe which are now liuing but alſo thoſe, which haue bene from the beginning, and ſhal be vntil the end of the world. And therfore it is not only called one, but alſo Catholique, that is to ſay, vniuerſal becauſe it is extēded to al places, & to al times.

S. For what reaſō, is the Church called one onlie, if it conteine ſo great

great a multitude of men?
M. It is called one onelie, becauſe it hath one onelie head, which is Chriſt, & his one Vicar in earth the Biſhope of Rome; & againe becauſe it liueth by one and the ſame ſpirit, and hath one & the ſame law. As a kingdom is called one, becauſe it hath one onlie king, and the ſame lawes, though in that kingdom, there be manie prouincies, and manie more Cities or townes.
S. Wherefore is it ſaid that this Church is holie, ſeing there are manie wicked men in it?
M. It is called holie for three reaſons: firſt, becauſe the head therof, which is Chriſt, is moſt holie: like as one that hath a faire face, is ſaid to be a faire man, though he haue ſome croked finger, or ſome blot on his breaſt or

ſholders. Secondly, becauſe al faithful people are holie, by faith and profeſſion, for they haue one moſt true and diuine faith, and make profeſſion of the holie Sacramentes, and of a moſt iuſt law, which doth not command anie thing, but that which is good, and forbideth nothing, but that which is euil. Thirdly, becauſe there are alwaies in the Church ſome aſſuredly good, not onely, by faith and profeſſion, but by vertues and manners alſo: whereas among Iewes, Turkes, Heritikes, & ſuch like people, who are out of the Church, none at al can truly be good.

S. What ſignifieth, the Communion of Sainctes?

M. It ſignifieth, that the bodie of the holie Church, is in ſuch ſort vnited, that of the good of

one

Psa 118 v. 63. Rom 12 one mẽber, al the reſt do partici-pat: whereby how manie ſo euer there be in farre coũtries, though we do not knowe them, yet their Maſſes, diuine officies, other prayers and good worke helpe vs alſo. And this Communion is not only here vpon earth but our Maſſes, prayers, & othe good workes, helpe thoſe that be in purgatorie: And the prayers of ſuch, as are in heauen hel vs, and the ſoules alſo in purgatorie.

S. If this be ſo, it nedeth not t pray for anie in particular, nor t procure Maſſe to be ſaid for thi or for that ſoule in purgatorie, ſeing al good is common.

M. It is not ſo: Becauſe Maſſe prayeres, & other good worke though they be in ſome ſort cõmon vnto al, yet they help mor

ſuc

such as they are done for in particular, then others.

S. What shal we say of such as are excommunicated, do they also participat of the good workes of the faithful, or no?

M. For this they are called excommunicated, because they haue not the communion of the Saincts, for they are like bowes, cut from the tree, or like members seperated from the bodie, which do not enioy the good humors, that are spred amongst the other bowes, and vnited members. And by this you may gather, what account is to be made of excōmunication; seing he can not haue God for his Father, that hath not the Church for his Mother. *S. Cip. de vnit. Eccle.*

S. Are then the excommunicated out of the Church, as the

Iewes, and other Infidels be?

M. So it is: but there is this difference, that the Iewes, & Turkes are out of the Church, because they neuer entered in, being neuer baptised; the Heritikes, which are baptised, and haue lost their faith, are out, because they are gone forth, & fled away of them selues, and therefore the Church enforceth them, by diuerse punishments, to returne vnto the holie faith, As when a shepe flieth from the fold, the shepheard forceth him with his staffe to returne. But other excommunicated which haue baptisme, and faith, and did enter in and not goe out of them selues, are driuē out by force. As when the shepheard driueth forth an infected shepe and leaueth the same a pray for the wolfe. Ye

Hiero. in ca. 3. ad Tit.

rue it is, that the Church driueth not out the excommunicated, to the end they ſhould euer remaine out, but to the end they ſhould repent of their diſobedience, and demand to returne, being humbled, and ſo be receiued againe, into the boſome of their mother, & to the communion of Sainctes.

Of the tenth article.

Scholar.

VVHAT is ſignified, by the remiſſion of ſinnes? which is the tenth article.

M. This is the firſt of thoſe three principal benefites, vvhich are found in the Church. For vvhich it is needful to know, that al men are borne ſinners, and enimies to God, and after increaſing, they paſſe from euil to worſe, vntil by the grace of God, their ſinnes

be remitted, and so become his freinds, and children. This grace which is so great, is not found other where, then in the Holie
Ephe. 5. Church. In which are the holie
Tit. 3. Sacraméts, & namely Baptisme, and Penance. Which as heauenlie medicins, cure men of al spiritual diseasies, which are sinnes.

S. I pray you declare vnto me a litle better, how great this benifite is, of remission of sinnes?

M. In the world is not found, a greater euil then sinne is: not only for that al euills in this life, and in the life to come, do spring from it; but also, for that sinne is the cause, that man becommeth an enimie to God. And what can be said worse, then to be enimie vnto him, who can do al that he wil, and none can resist him: and who can defēd him, with whom

God

God is angrie? And cõtrariwiſe, in this life a greater good cannot be found, then to be in grace: for who can hurt him, whom God defendeth, al things being in the hands of God? Briefely you know, that amongſt corporal thinges life is moſt eſteemed, becauſe it is the fundation of al other good things: and death is moſt abhorred becauſe it is contrarie vnto life. So then ſeing ſinne is the ſpiritual death of the ſoule, and the remiſſion of ſinne, is the life of the ſame ſoule: you may eaſely conſider, how great a benefite is receiued, in the Church, ſeeing in it only, is the remiſſion of ſinnes.

Of the eleuenth article.

Scholar.

WHAT meaneth, the reſurrection of the

flesh? vvhich is the eleuenth article.

M. This is the second principal benefite of the Holie Churth: to vvit, that in the last day, al those, vvhose sinnes shalbe remitted, shal returne to life.

S. And others, vvhich are out of the Church, or haue not had remissiō of their sinnes, shal not they returne also to life againe?

1. Cor 15 S. Ambros. de fide. resur. Iob. 19. M. Touching natural life, al shal returne to liue, as the good, so the bad: but because the resurrection of the badde, shal be for their perpetual torment, and not for anie good to them; therefore that life of theirs is called rather a death, then a true life; and so the true resurection, to wit, vnto life, vvorthie to be desired, shal not be of anie, but of the good, vvhich shal be found

vvith-

vvithout ſinne.

S. I vvould knovv, if the ſame bodies, vvhich vve now haue, ſhal riſe, or others like them?

M. There is no doubt, but the ſame bodies ſhal riſe, becauſe othervviſe, it ſhould not be a true reſurrection, if the ſame ſhould not riſe, vvhich is fallen, and that ſame returne to liue, vvhich is dead. And againe, the reſurrection is to the end, that the bodie be partaker of the revvard, or puniſhment, as it hath bene partaker of the good vvorkes, or the ſinnes: and there muſt be the ſame bodie, becauſe an other bodie, ſhould not merite either puniſhment or revvard.

S. Hovv is it poſſible, that bodie ſhould returne to liue, which hath bene burned, and the aſhes ſcatered vvith the vvind, and

caſt into riuers!

S. Aug li. 22. de ciuit ca. 20.

M. Yes, for God can do that which ſemeth to vs impoſſible. And therfore it is ſaid, in the beginning of the Crede, that God is omnipotent. And if you conſider, that God hath made the heauen, and the earth of nothing, it vvil not ſeme hard vnto you to beleue, that he can bring againe to the former ſtate, that which is turned into aſhes.

S. I vvould know vvhether men ſhal returne to be men, and wemen to be vvemen, or rather al to one manner?

M. It is neceſſatie to beleue, that the men ſhalbe men, & the vvemen ſhalbe vvemen: becauſe otherwiſe they ſhould not be the ſame bodies, that they vvere before, and as I haue already told you, they are to be the ſame, albeit

beit in the life to come, there ſhal not be be anie more bringing forth of children, nor huſbands, nor vviues, yet there ſhal be diuerſitie of men & vvemen, to the end, that euerie one enioy, the revvard of their proper vertues, vvhich they haue exerciſed in their ovvne ſexe, and as it ſhalbe a goodlie ſight, to behold the glorie of Martyres, and of Cõfeſſors; ſo ſhal it be to behold the glorie of the virgines, and aboue al the mother of our Lord.

S. I pray you tel me, in what age, & ſtature, vve ſhal riſe, ſeing that ſome do die childrẽ, ſome young men, others old?

M. Al ſhal riſe in that ſtature, and in that ſtate, vvhich they had, or vvere to haue, at the age of thirtie three yeares, in the which our Lord roſe. So that the *Ephe. 4 Aug. li. 22. de ciui. ca. 15.*

children ſhal riſe, ſo great as they ſhould haue bene, if they had arriued, vnto thirtie three yeares, and the old men ſhal riſe in that flovvre of age, vvhich they had, vvhen they vvere thirtie and three yeares old. And if anie in this life, haue bene blind, crooked, a dwarfe, or had anie other deformitie, he ſhal riſe vvhole, ſovvnd, & vvith al perfe-
Deut. 32. ction. Becauſe the workes of God are perfect. And ſo in the reſurrection, vvhich ſhalbe his proper vvorke, he vvil correct the errors, and defectes of nature.

Of the twelft article.

Scholar.

VVHAT ſignifieth, Life euerlaſting? which is the laſt article.

M. It ſignifieth a complete felicitie

citie, of the ſoule and of the bodie. And this is the chiefe good, and laſt end, vvhich vve gaine by being in the Church.

S. Tel me I beſech you in particular, vvhat goodnes ſhal there be in life euerlaſting?

M. I wil teach you this myſterie, by a ſimilitude of the things in this world. You know that here in earth, vve deſire a bodie, that is ſound, comlie, nimble, and ſtrong: a ſoule that is vviſe, prudent, and learned, touching the vnderſtanding: and ful of al vertues touching the wil: and beſids theſe, vve deſire exterior goods, to vvit, riches, honors, povvre, and pleaſures. Euen ſo in eter- 1. Cor. nal life, the bodie for health ſhal 15. haue immortalitie, vvith impaſſibilitie, that is to ſay, that nothing can harme it: for bevvtie

it ſhal haue clernes, to vvit, it ſhal ſhine, as the ſunne: for nimblenes it ſhal haue agilitie, that in one moment, it ſhal be able to moue from one ſide of the world to the other, & from the earth to heauen, vvithout anie labour: for ſtrength it ſhal haue ſuch force, that without eating, drinking, ſleeping, or other reſt, it ſhal be able to ſerue the ſpirit, in al things that ſhal be neceſſarie, neither ſhal it haue feare of anie thing. Touching the ſoule, the vnderſtāding ſhal be ful of knovvledge, for it ſhal behold the cauſe of al things, which is God. The vvil ſhal be ful of ſo much goodnes, and charitie, that it can not commit anie venial ſinne. The riches ſhal be to vvant nothing, hauing al things in God. Their honour, to be the children of God,

God, equal to Angels, for they shal be Kinges, and spiritual Priestes for euer. Their powre agreable: for together vvith God, they shal be Lordes of the vvhole vvorld, and be able to do al that they shal haue vvil to do: for that they shal alvvayes be conformable to the vvil of God, vvhich nothing can resist. Finally their delight shal be vnspeakable, because al their povvers, as vvel of the soule as of the bodie, shal be ioyned vnto their proper obiects. Wherof vvil arise a ful contentmēt, a most perfect peace neuer proued before, a perpetual gladnes, ioy, and exultation.

Luc 20 Apo. 5 et 20.

S. Aug li. 22. de ciui. ca. 30.

S. If euerie one shal haue al these things, and euerie one shal be contented in one maner, then shal not one be more blessed in heauen then an other.

M. Yes

2. Aug ibidem M. Yes aſſuredly. For he vvho hath merited more in this life, ſhal haue greater revvard, & ſhal be more happie. Yet for al that, there ſhal be no enuie, nor anie diſcontentment: becauſe ech one ſhal be filled, according to their capacitie: and thoſe vvhich haue merited more, ſhal be more capable, and ſo ſhal haue more glorie. As for example: If a Father hauing manie childrē, one greater then an other, according to their age, ſhould make to euerie one of them, a garmēt of cloth of gold, proportionable vnto euerie ones ſtature, there is no doubt but that the greateſt ſhould haue the biggeſt garment, and of greateſt valevv, and yet euerie one vvould remaine contented: neither vvould he that vvere leſſe, deſire the garment of him that vvere

were greater, becauſe it vvould not be ſo fit for him.

S. What is the cauſe that this beatitude of heauen, is called life euerlaſting? ſhal not the dāned liue alſo for euer in hel?

M. Life properly is ſaid to be in thoſe things, vvhich moue of them ſelues. Wherupon in a certaine maner, the water of a fountaine is called liue-water, becauſe it moueth: and vvater of pooles is called dead, becauſe it ſtandeth ſtil. So the bleſſed in heauen, are ſaid to haue eternal life, for that they can vvorke al that they vvil, vvith al their invvard, and outvvard povvers, vvithout anie impedimēt. And they do alvvays vvoorke, & excerciſe them ſelues as they moſt deſire. But the damned in hel, notwithſtanding they liue (for they ſhal neuer be conſumed)

ſumed) yet they are ſaid to haue eternal death, becauſe they are ſtil tied vnto the fire, & torméts, & are enforced euer to ſuffer, that which they would not: neither can they do anie thing, that they vvould. So that the bleſſed in heauen enioy al good, vvithout anie mixture of euil: and the damned in hel, do ſuffer al euil, not being able to fulfil anie of their deſires.

S. What meaneth Amẽ? which is put to the end of the Crede.

M. It meaneth, ſo is the truth, to vvit, al that vvhich hath bene ſaid, is true and certaine.

The declaration of our Lords prayer.

CHAP. 4.

Scholar.

I haue learned through the grace of God, that I am to beleue. I deſire that you novv teach me

me, what I am to hope for, and deſire, and what meanes I may haue to obtaine it.

M. Al that you nowv demand, is conteyned in our Lords prayer, vvhich vve cal the Pater noſter: For in this prayer is declared, vvhat thing is to be deſired, and of vvhom vve are to demand it, and the ſelfe ſame prayer, is the meanes to obtaine it.

S. Which is our Lords prayer?

M. It is this. Our father vvhich art in heauen. &c.

S. For vvhat cauſe do you preferre the Pater noſter, before al other prayers?

M. Firſt, becauſe it is the moſt excellent of al, being made by Chriſt him ſelfe, vvho is the ſupreme vviſdom. Secondly, becauſe this prayer is ſhorteſt, & ſo is eaſie to be lerned and kept in memorie,

memorie, & vvithal ful of ſub-
ſtance, conteyning al that vve
S. Aug ought to demād of God. Thirdly,
ep. 121. becauſe it is moſt profitable, and
c. 12. effectual, being made by him,
vvho is both our Iudge and our
Aduocat: & therefore knovveth
better then anie other, how vve
ought to demand, that vve may
Con. obtaine. Fourthly it is the moſt
Tol 4. neceſſarie of al others, in regard
can. 9. that al Chriſtians are bound to
Con. knowe it, and to repete it euerie
Remen day, and therefore it is called the
can. 2. daylie prayer, that is to ſay, a
S. Cyp. prayer to be ſaid euerie day.
ſer. 6. S. Declare then (I pray you)
S. Aug thoſe firſt vvordes: Our Father,
Ench. vvhich art in heauen.
71. M. Theſe fevv vvords are, as it
vvere, a litle preface, or a prepa-
ration to the prayer. For in ſaing
that God is our Father, vve take
corage

corage & cõfidence, to pray vnto him: in ſaing he is in heauen, vve remember our ſelues, that we ought to goe vnto him, vvith great feare, & humilitie, ſeing he is not an earthlie father, but an heauẽlie. Againe, in ſaing he is a Father, vve conſider that he is vvilling to pleaſure vs, in that vve demand: in ſaing he is in heauen, as Lord, and maiſter of the vvorld, vve vnderſtand that he can do ſo much as he vvil. Finally, in ſaing he is a Father, vve remember that vve are children of God, & heyres of heauen: in ſaing he is in heauen, and conſidering that vve are on earth, vve remember that vve haue not the poſſeſſion of our inheritance, but that vve are pilgremes and trauelers, in a land of our enimies, & therefore ſtand in great

nede

nede of his help.

S. Cip. ſer. 6. S. Declare (if you pleaſe) vnto me al the vvordes in particular.

S. Aug li. 2. de ſer. in monte c. 8. M. The vvord Father, albeit it belongeth to God, as he is Father of al things, by creation, yet in this prayer, it is vnderſtood of God, as he is the Father of good Chriſtians, by adoption. It is true alſo that ſinners may ſay vnto God, Our father vvho deſire to be cõuerted to him and to become his childrẽ. And onlie thoſe can not truely ſay, the Pater noſter vvho neither are nor deſire to be the children of God, not thinke ing at al of amẽding them ſelues

S. Hieron. ep. ad Damaſ. de filio ꝓdigo. S. Wherefore is it ſaid, Our Father, and not my Father?

M. It is ſaid, Our Father, to th end vve may vnderſtand, that w are al brethren, and as brethre ought to loue, and be vnited to geth

gether, being the children of one & the ſame Father. It is alſo ſaid Our Father, to teach vs, that a common prayer is better then a priuat, and more profitable alſo vnto him that doth pray: for that vvhiles ech one ſaith: Our Father, euerie one prayeth for al, and al pray for euerie one. *S. Am li. 1. de ep. ad Corc 9.*

S. Wherefore is it ſaid, Which art in heauen? is not God in al places? *S. Greg Niſſ. de orat, Dom. Chryſ. in c. 9. Mat. S. Aug li. 2. de ſer. in mon. S. Cir. cat. 5. Myſta.*

M. God is ſaid to dwel in heauē, not for that he is not in al places: but becauſe heauen is the moſt noble part of the vvorld, and in it doth appeare the greatnes, owre, and vviſdome of God. Finally in it, God vouchſafeth to be ſene face to face, of the Angels, and bleſſed men. It may be alſo ſaid, that God is in heauen, becauſe he dwelleth in a prrticuler man-

lar manner, in the Angels, and in holie men, who are ſpiritual heauens:

S. Let vs now come vnto the firſt petition, what meaneth: Halowed be thy name?

M. Name in this place, ſignifieth fame and renowme, as when we ſay that one hath a great name, becauſe he is knowne of manie. Or that he hath a good name, or an euil name; becauſe he hath a good fame, or an euil fame, being knowne of manie & cõmended for good, or diſcommended for bad. * Wherefore to ſanctifie the name of God, is nothing els, then to publiſh through the world the knowledge of God, and to conſerue it pure and holie in the hartes and mouthes of men, as in it ſelfe it is. And becauſe there are in the world manie Infidels, who

* *S. Aug li. 2. de ſer. in monte. Caſsian coll. 9. S. Bernard. ſer. 6. de quadrag.*

who know not God, and manie euil Christians, that blasphem & curse him, therfore those that are the children of God, & haue zeale of the honour of their father, do pray with great desire, that his name may be sanctified, that is, that it be through the whole world knowen, adored, confessed, praised and blessed, as is conuenient.

S. Seing we desire, that God be knowen, and praised of men, were it not better to demand it of men, then of God?

M. Man is not able of him self, neither to knowe, nor to praise God. And therfore we demand of God, that he wil worke with his grace in that maner, that the Infidels, and other sinners may be conuerted, & being conuerted, beginne to know and

praise

praiſe his holie name.

S. Wherfore is the prayer begone with demanding, that the name of God be ſanctified?

M. We are bond to loue God aboue al thinges, and more then our ſelues; and therfore our firſt, and moſt frequent deſire, ought to be of the glorie of God, and for this cauſe were we created, and endued vvith reaſon, to the end vve may knovv, and praiſe God: vvherin alſo doth conſiſt our chiefeſt good, as vve ſhal ſay here after.

S. Declare vnto me novv the ſecond petition: Thy kingdome come.

M. In this petition, in fit place vve demand our ovvne ſaluation, after that in the firſt vve demanded the glorie of God?

S. What is to be vnderſtood, by the

the kingdome of God?

M. The kingdom of God may be vnderſtood three maner of waies For vve find a kingdom of nature, a kingdom of grace, and a kingdom of glorie. The kingdom of nature is that, vvherevvith God gouerneth al the creatures, as abſolute Lord of al things For albeit peruerſe men do euil, and obſeruue not the law of God, yet God doth raigne ouer them, for that when it pleaſath him he hinderеth their diſignmentes. And though he permit them ſometimes to haue their deſires, afterwvardes he puniſheth them ſeuerly: and there is none that can reſiſt his vvil, nor that can do othervviſe, then he ordaineth or permitteth. The kingdome of grace is that, vvhervvith God gouerneth and ruleth the ſoules,

and

and hartes of good Christians, geuing them spirite, and grace, to serue him vvillingly, and to seeke his glorie, aboue al things. The kingdom of glorie shal be in the other life, after the day of iudgemēt: for that then, God wil raigne with al the Saincts, ouer al thinges created, vvithout anie resistance. For then al the force of the diuels shal be taken avvay, and also of al peruerse men, vvho shal be shut vp in the eternal prison of hel. In that time shal death also be extinguished, and corruption, vvithal the tētations of the world & of the flesh, vvhich now truble the seruants of God. So that shal be a quiet and peaceable kingdom, vvith secure possessiō of perfect and eternal felicitie.

S which of these three kingdōes is spoken of, in this petition?

M. Not

M. Not of the firſt: for that is not to come, but is now come. Neither of the ſecond, for that is ſpoken of in the firſt petition, & is in a great part already come. But here is ſpoken of the third, which is to come, & is expected with great deſire, of al thoſe that know the miſerie of this life. And ſo in this petition we demand our chiefe good, and the perfect glorie of both ſoule and bodie. *Tert. li. de ora. Cyp. ſer. 6. Ciril Cat. 5. Myſta. Chryſt. in ca. 6. Mat. Aug. li. 2. de ſer. in monte.*

S. If the kingdom of God (which we deſire may come quickly) ſhal begin after the day of Iudgement, then we deſire & demand that this world ſhould ſpedely end, and that the day of Iudgement ſhould come ſhortly. *Hiero. in C. Mat. Caſſia. coll. 9.*

M. So it is: for though the louers of the world, can haue no worſe newes, then to heare the day of

Iudgement named: yet the citizines of heauen, who liue now as pilgrimes, and banished men here below in earth, haue no other greater desire. Whereupon S. Agustin saith, that like as before Christ came into the world, al the desires of the Saincts of the ancient law, were directed to the first comming of Christ: so now al the desires of holie men of the new law, are directed to the second comming of the same Christ, which wil bring vs perfect beatitude.

Conc. 20. in Psal. 118. v.

S. Let vs passe vnto the third petition. What do those wordes signifie: Thy vvil be done, in earth, as it is in heauen?

M. In these words is demanded grace, to obserue vvel the law of God. For that the eternal life, which is the end of man being

deman-

demãded in the ſecond petition, it was conuenient, that the principal meanes to arriue vnto that end ſhould be demanded next after. And this principal meanes is the obſeruing of the cõmaundementes of God, as our Lord hath ſaid: if thou vvilt enter into eternal life: kepe the commandments. And for ſo much as we are not able of our ſelues, to kepe al the commandements in ſuch ſorte as vve ought, therefore vve demand of God, that his vvil be done by vs: that is, that he geue vs grace to fulfil his wil, in obeying vv oly, and in al thinges his holie commandements. Mat. 19.

SI deſire to knovv, vvhether that beſides the fulfilling the wil of God, in obſeruing the cõmandements, vve are bond alſo to conforme our vvilles with Gods

vvil, vvhen he ſendeth vs tribulations?

M. We are bond at the leaſt, not to murmour, nor to grudge at the prouidence of God: becauſe al that he ſendeth or permitteth, he doth it to a good end: to vvit, to geue vs occaſion of greater merite, if vve be good: or els to purge vs if vve be bad?

Cyp. ſer de mortalit. Aug. ſer. 109 de tem.

S. To what purpoſe is added: In earth as it is in heauen?

M. To teach vs, that vve ought to endeuour to obey God, and to obſerue his holie commandements, vvith that perfection, promptnes and gladnes, vvith vvhich the Angels do obey in heauen: vvho neuer committed anie litle default in obſeruing al the commandements of God. It may be alſo ſaid, that vve deſire, and demand, that ſinners, ſignified

S. Ciril cate. 5. Chryſt. in c. 6. Mat. et alij.

fied by the earth, may obey God: as the Sainctes do obey him, vvho are ſignified by heauen. Or els that the vvhole Church, ſignified by the earth, may intyrly obey God, as Chriſt, who is ſignified by heauen, obeyd him. *S. Cip. ſer 6. S. Aug li 2. de ſer. in mont. c. 11.*

S. Let vs come vnto the fourth petition: vvhat meaneth, Geue vs this day our daylie bread?

M. With great reaſon, bread is demanded that mainteineth life, after that grace hath bene demãded, vvhich is life it ſelfe. For that the firſt thing, that anie one beginning to liue deſireth, is foode, wherewith life is maintained. But you haue to vnderſtand, that in this prayer, ſpiritual bread is principally demanded, vvhich is the meate of the ſoule: and ſecondarily corporal bread, vvhich is the foode for

the bodie. And by ſpiritual bread, is vnderſtood the moſt holie Sacrament of the Altar, that is the Celeſtial and Diuine bread, vvhich meruelouſly nouriſheth the life of the ſoule: and likevviſe, the vvord of God is vnderſtood, vvhich by preaching or reading of ſpiritual bookes, helpeth no litle to nouriſh the ſame life of the ſoule. Finally is vnderſtood, the inſpiration of God, prayer, and euerie other thing, vvhich helpeth to maintaine & increaſe grace in vs, the vvhich (as is ſaid) is the life of the ſoule. By corporal bread is vnderſtood al that is needful vnto vs, to maintaine the life of the bodie, vvhich is as an inſtrument of the ſoule, to do good vvorkes.

S. Wherfore is it ſaid, that this bread

bread is ours?

M. With great Myſterie this bread is called ours, for if vve ſpeake of the bleſſed Sacrament, that is our bread, becauſe for our ſaluaration it vvas formed by the Holie Ghoſt, in the vvombe of the bleſſed Virgin, and in a certaine manuer, bakte in the ouen of the Holie Croſſe, and ſerued vp, on the table of the Altar, by the hands of prieſts. And moreouer it is ours, becauſe it is the bread proper of the children, & may not be geuen vnto dogges, *S. Cyp. ſer. 6.* that is to ſay, to Infidels, nor to thoſe that are in mortal ſinne. If vve ſpeake of the doctrine, vve cal it our bread, to vvit, that vvhich is diſtributed by the true preachers, vnto the children of the Holie Church, and not the ſtrange bread, to wit, that which

al Heritikes geue vnto their folovvers, which is corrupt & pe-
Auctor operis imper. in c. 6. Mat. ſtiferous bread. But if we ſpeake of corporal bread; vve deſire, that God wil geue vs our ovvne bread, & not that which belõgeth to others, to wit, that he wil help vs in iuſt and lavvful gaines. And againe, that he bleſſe our landes, poſſeſſions, and al our labours, to the end, that vvithout iniurie and fraude, vve may procure our liuing.

S. Wherfore is it ſaid, that this bread is daylie?

M It is called daylie, that is to
S. Cip. ſer. 6. S Chriſoſt. in ca. 6. Mat. ſaie, bread for euerie daie, for that vve deſire not ſuperfluous or curious thinges, but ſimply that which may ſuffice for the dayes refection: and as vvel for the ſoule, as for the bodie: eſpecially knovving, that vve are pil-

pilgrimes, and ſtrangers in this life.

S. Wherfore is it ſaid: Geue vnto vs?

M. Becauſe, al beit vve are vvil-ing to labour to haue bread, as wel ſpiritual as corporal, yet we knovv that our labours ſhould al be vaine, if God concurred not vvith his grace: as vve often ſee that hovv much ſoeuer men labour, to ſovve, and reape, yet dearth doth happen for the ſinnes of the vvorld. We demand alſo, that God geue vs our bread, that is to ſay, that not only he helpe vs, to procure and gaine it, but that he alſo bleſſe & ſanctifie it, vvhen vve vſe it: that it may do vs good, and be profitable both to ſoule and bodie. *S. Aug. ſer. 135.*

S. Wherefore is annexed that vvord, this day?

S.Cyril cat. 5 Myst. g S. Aug ep 121. c. 11. M. The word, this day, ſignifieth the vvhole time of this temporal life, & ſo we demand of God, that during the time of this life he ſuſtaine vs, with ſpiritual and corporal bread, vntil vve arriue vnto our heauenlie countrie, vvhere we ſhal haue no more nede of ſacramēts, of preachings, nor of corporal foode. It may be alſo ſaid, that vve demand of God that he geue vs to day this bread, becauſe vve vvil not be ſolicitous for the morovv, not knovving vvhether vve ſhal be liuing to morovv or no. And ſo our Lord hath taught vs, not to truble our ſelues, vvith things that be not preſent. So that vve demād this day, the bread which is ſufficient for this day: & that for the morrow, we ſhal demand to morrovv.

S. Cyp. S. Chry. Mat 6.

S. There

S. There ariſeth a new doubt to me, of that vvhich you haue ſaid: for if we ought not to truble our ſelues with anie thing, but with that, vvhich is preſent, they do euil, that make prouiſion of corne, of wine, and of other neceſſaries, for the vvhole yeare.

M. Our Lord, vvhen he taught vs, not to truble our ſelues with things not preſent, ment nothing els, but to deliuer vs of ſuperfluous cares, vvhich do greatly hinder prayers, and other things of greater importance, that belong vnto the gaining of eternal life. And therefore when the care for thinges to come, is not ſuperfluous: but neceſſarie, as to make ſuch prouiſion, as you ſpeake of, it is not euil to think of that, vvhich is to come. Yea rather ſuch a thought is not of the mor-

row, but of this day: for that, if vve ſhould not thinck of it vntil to morrovv, vve ſhould not haue ſo fit time.

S. The fifth petition followeth. What meaneth, And forgeue vs our debts, as vve alſo forgeue our debters?

M. We haue alredy, in the foure petitions that goe before, demãded of God, that he wil geue vs al good things, as vvel eternal as temporal: novv in the thrée folovving we demand, that he vvil deliuer vs from al euil paſt, preſent, and to come. And ſo you ſee it is true vvhich I ſaid before, that in this prayer is contained al that vvé can deſire. We demãd then in this petition, that God deliuer vs from euil that is paſt, to vvit, from the ſinnes, vvhich vve haue committed, for ſo our Lord

Lord declared vnto the holie Apoſtles, vvhen he taught them this prayer, that by debtes, they ought to vnderſtand ſinnes. *Mat.6.*

S. For vvhat cauſe are ſinnes, called debtes;

M. For three cauſes. Firſt becauſe euerie man that ſinneth, remaineth debter to ſatisfie God for the iniurie, vvhich he hath done him. Secondly, becauſe he that ſinneth, doth tranſgreſe the lavv of God, & becauſe the ſame lavv promiſeth reward to al that obſerue it, and puniſhement to him that doth not obſerue it, therfore he that obſerueth it not, remaineth debter to pay the penaltie. Thirdly, becauſe ech one of vs is bound to cultiuate [or manure] the vinyard of his ſoule and to yeld to God the fruite of his good vvorkes. Therefore he

that

that doth not good vvorkes, and much more he that doth euil workes. in ſtid of good, is debter to God, vvho is the true Lord of al vinyards. And becauſe al vve do often faile, as vvel in doing that vve ought not, as in not doing that vve ought, therefore it is conuenient, that oftē times euerie day, we humbly deſire of God that he remit vnto vs our debtes.

S. Wherfore is it added, as we alſo forgeue our debters?

M. Here likewiſe by debtes, are vnderſtood the offences & iniuries, vvhich vve receiue of our neighbours. And vve deſire of God, that he vvil pardon our offences, as vve pardon them, that haue offended vs: for that, like as he vvho pardoneth the offences receiued of his neighbour, is more diſpoſed to receiue pardon of his

of his offences, cõmitted against God: ſo contrariwiſe, he that wil not pardon the iniuries of his neighbour, doth make himſelfe vnworthie, that God ſhould pardon him. Finally, in ſaing that we pardõ the iniuries of our neighbours, we make knowne, that mercie doth pleaſe vs, and that we make account, that to pardon is a magnanimous and a noble thing. To the end that when we demand mercie of God, he may not anſwer vs, how wouldeſt thou, that I ſhould vſe mercie towards thee, ſeing thou doſt hate mercie towards others? and how doſt thou demand pardon of me, ſeing thou eſtemeſt pardoning as an acte of a baſſe minde? *Greg. Niſſ. orat. 5. de orat. Dom.*

S. Declare then vnto me, I pray you, the ſixt petition. And leade

vs not

vs not into tentation.

S. Cyril cat. 5. Amb. li. 5. de Sac. c 4 Hilar. et Hieron. in c. 26. Mat. Aug. ep. 121. c. 11. *Greg. Niss. orat. 5. S. Cip. ser 6 S. Chri. in 6. Mat.

M. In this petition is demanded helpe against euil to come: to vvit, against tentations, vvhich are occasions that make vs fal into sinne. Here you haue to know that principally it is demanded that God permit vs not to be vanquished & ouercome by tentations. And because tentations are dangerous, & the victorie doubtful, * therefore vve demand also that God permite vs not to be tempted, chiefly vvhen he seeth, that the victorie shal not be ours, but the diuels: and of this you are to drawv an excellent lesson, to vvit, that not only the diuel can not ouercome vs, but also, that he can not so much as tempt vs, if God do not permit him.

S. I do not vvel vndestand that speach: Lead vs not into tẽtation.

For

For it may ſeeme, to haue this ſenſe: that God vſeth to leade men into tentations, and that we deſire him, not to do it?

M. To bring or leade, into tentations, vvhether it be to tempt to euil, or to cauſe one to fal into ſinne, is proper to the diuel, and pertaineth in no reſpect to God, vvho greatly hateth ſinne. But after the manner of ſpeaking in Holie Scripture, vvhen God is ſaid to induce or leade into tentation, it is nothing els, but to permit, that one be tempted, or ouercome by tentation. So the ſenſe of this petition is no other but, as we haue ſaid, that knowing our ovvne vveakenes and frailtie, and on the other ſide, the ſubtiltie and force of the diuel, vve deſire of God, not only that he wil not permit vs, to be ouer- *Iacob.*

throwen

throwen by tentations, but also that he permit vs not to be tempted, if he see not, that we shal remaine victorious.

S. The last petition remaineth. But deliuer vs from euil. What euel is spoke of in this petition?

M. This last petition doth in part confirme the former petitions, and partly it addeth some thing more. And therefore it saith: But deliuer vs from euil, that it is, I do not only demand that thou remit vnto vs our sinnes past, and defend vs from sinnes to come, but moreouer, that thou deliuer vs also from al present euil. And marke wel, that our Lord vvith great vvisedome teacheth vs, to demand to be deliuered from al euil & cometh not to particulars as to pouertie, sicknes, persecutions, and the like. For that often-

S. Cyp. Ser. 6. S. Aug li 2 de ser. in mont. Beda et Ruper. in 6. Mat.

times

mes it doth ſome vnto vs, that thing is good for vs, vvhich God doth ſee is euil. And contrariwiſe it ſemeth to vs, that a thing is euil, vvhich God ſeeth is good for vs. And therefore according to the inſtruction of our Lord, we demand, that he deliuer vs from al that, vvhich he ſeeth is euil for vs, be it proſperitie, or aduerſitie.

S. What meaneth Amen?

M. This is an Hebrew word, & (as I haue already ſaid vnto you) it ſignifieth, ſo be it: or, ſo it is. And as in the end of the Crede Amen ſignifieth ſo it is, and, ſo I beleue, in like maner, in the end of the Pater noſter, Amen ſignifieth, ſo be it, ſo I deſire, & ſo I pray that it may be done.

The

CHAP. 5.

Scholar.

NOw you haue declared to me the Pater noſter, I deſire that you declare alſo, the Aue Maria.

M. I wil do it willingly, for I deſire that you be moſt deuout to our bleſſed Ladie. The Aue Maria in our vulgar tongue is this: Haile Marie ful grace, &c.

S. What meaneth it, that to the Pater noſter, the Aue Maria is ioyned, rather then anie other prayer?

M. For ſo much as we haue no aduocate, nor interceſſor with Chriſt, more porēt then his Mother, therfore when we haue ſaid the praier, vvhich Chriſt hath taught vs, vve repaire alſo to his mother, to the end that ſhe by her

her interceſſion, may helpe vs to obtaine, that vve haue demãded, in ſaing the Pater noſter: like as in this vvorld, vvhen vve haue geuen a ſupplication to the Prince, vve recommend the buſines vnto the moſt potent that is in the court.

S. Who cõpoſed the Aue Maria?

M. God himſelfe hath compoſed it. For albeit he taught it not by his ovvne mouth, yet he taught it, by the mouth of the Archangel Gabriel, of Sainct Elizabeth, and of the Church. For thoſe vvordes, Haile Marie ful of grace, our Lord is vvith thee, bleſſed art thou among vvomen: vvere ſpoken by the Archangel Gabriel, but he ſpake them, as Gods Embaſadour, and ſo he ſpake them as from God, & God ſpake them by the mouth of his Embaſa- *Luc. 1.*

Embaſadour. Thoſe other wo
des: and bleſſed is the fruit of th
Luc. 1. vvombe, ſainct Elizabeth ſpak
but ſhe ſpake them, vvhen ſ
vvas repleniſhed vvith the Hol
Ghoſt, as the Euangeliſt Sain
Luke teſtifieth. Wherby it appe
reth, that the Holie Ghoſt ſpak
them by the mouth of Sain
Elizabeth: Al the reſt, Hol
Church hath added, vvhich
gouerned, & taught by the ſam
Holie Ghoſt. So that it may w
be ſaid, that after the Pater noſt
vvhich Chriſt taught vs by h
ovvne mouth, the Aue Mari
is the moſt excellent prayer, tha
can be found: being compoſe
by the ſame God, & taught vs, b
the mouthe of his ſeruantes.

S. Let vs come then to the de
claration. Wherefore do vve ſay
Haile Marie?

M. Thi

M. This is a ſalutation, vvhich vve geue vnto her, to ſhevv that vve are freinds, and of acquaintance, and therefore dare come to ſpeake vnto her. and vve vſe the vvordes of the Angel, for that vve knovve that ſhe is pleaſed to heare often, that nevve vvhich the Angel brought her, vvhen he ſpake the ſame vvordes and ſhe reioyceth alſo, that vve are mindful therof, and that we are grateful to God for ſo great a benefit.

S. What meaneth, Ful of grace?

M. The grace of God vvorketh three principal effects in the ſoule. It vvipeth out the ſinnes, vvhich are as ſpotes that defile the ſoule: it adorneth the ſame ſoule vvith giftes and vertues: and finally it inhableth to do meritorions vvorkes, grateful to the

to the diuine Maieſtie. Our ladie
is ful of grace, becauſe, touching
Can. 4. the firſt effect, ſhe neuer had anie
ſpotte of ſinne, neither original
nor actual: neither mortal, nor
venial. Touching the ſecond,
ſhe had al the vertues and gifts
of the Holie Ghoſt, in the higheſt
degree. Touching the third, ſhe
did workes ſo gratful vnto God,
and ſo meritorious, that ſhe vvas
vvorthie to be aſſumpted in bo-
die and ſoule aboue al the orders
of Angels.

S. It ſeemeth not that our Ladie
had more grace thē other ſaincts.
For I haue often heard, that S.
Stephen, and other Saincts were
ful of grace?

M. Hovv much ſoeuer it is ſaid
of other Saincts, that they were
ful of grace, yet our Ladie had
moſt grace of them al: for that
ſhe

he was made by God capable of more grace, then anie other ſainct, as for example if manie veſſels one greater then an other were filled with balme, al ſhould be ful, and yet in the greateſt ſhould be more balme, then in the others. And the reaſō of this is, becauſe God doth make men capable of more or leſe grace, according to the offices which he geueth them. And for ſo much as the greateſt office that hath benne geuen to a meere creature, was to be the Mother of God, therefore our Ladie vvas made capable of, and filled vvith more grace, then anie other meere creature,

Q. What meaneth, Our Lord is vvith thee?

M. This is an other ſingular praiſe of the bleſſed virgin,

vvhich ſignifieth to vs, that ou
Lord hath bene vvith our Ladi
from the begining of her cõce
tion, vvith a perpetual aſſiſtanc
gouerning her, directing her,
S. Aug de nat. et gra. c. 36 defending her. And hereof i
cometh that ſhe neuer cõmitte
anie ſinne, either in thought,
vvorde, or in dede. Where vpo
God hath not only adorned th
moſt holie virgin vvith al grace
but he vvould alſo remaine
vvaies vith her as guardian of
great a treaſure.

S. What meaneth, Bleſſed a
thou among vvomen?

M. This is the third praiſe
vvhich is geuen to our B. Ladie
in vvhich is declared, that ſhe
not only ful of al the grace
vvhich can belong to a virgin
but of thoſe alſo vvhich can b
long vnto a vvife, and therb

oth abſolutly ſurpaſe al other vomen, vvhich haue bene, or al be. The benediction of a arried vvoman is fecunditie, nd this vvas not vvanting to the leſſed Virgin, ſeing ſhe hath rought forth a child, vvhich is ore vvorth then a hundreth novvſand children. It may alſo e ſaid, that ſhe is mother of a ry great number of children: r that al good Chriſtians, are rothers to Chriſt, and conſe- uently are children to our La- ie, not by birth, and nature, in vhich maner onlie Chriſt is her ild; but by loue, and motherlie ffectiõ, which ſhe hath towar- es al. Wherupon ſhe is worthe- ſaid to be bleſſed amongſt al omẽ: becauſe others had either e glorie of virginitie vvithout cunditie, or the benediction of

fecunditie vvithout virginitie
ſhe onlie had ioyntly, by a ſingu
ler priuiledge of God, the honou
of perfect virginitie, vvith th
benedictiō of the higheſt & mo
happie fecunditie.
S. What meaneth, And bleſſed
the fruit of thy wombe Ieſus?
M. This is the fourth praiſe
vvhich is geuen to our Ladie, tha
ſhe is not only worthie of honor
for that ſhe hath in her ſelfe: b
for that alſo, vvhich is in th
fruit of her vvombe. Becauſe th
praiſe of the fruit redoundeth t
the tree, & the glorie of the chil
redoundeth to the mother. An
Rom 9 becauſe Ieſus is not onlie tr
man, and bleſſed amongſt me
but is alſo God, bleſſed aboue
thinges, as Sainct Paul teache
vs, therfore his mother is not on
lie bleſſed amongſt vvomen
but ſh

but ſhe is bleſſed amongſt al the creatures, as wel in earth, as in heauen.

S. Declare vnto me I pray you that vvhich remaineth of the Aue Maria.

M. In the wordes folowing, the holie Church repeating the principal praiſe of our Ladie, vvhich is to be the mother of God, and to ſhevving that ſhe can obtaine of the ſame God, vvhat ſhe pleaſeth, deſireth her to make interceſſion for vs, vvho haue great nede therof being ſinners, and that ſhe help vs vvhiles vve liue, and in particular, at the point of death, vvhen we ſhal be in greateſt danger.

S. I would gladly knowe, wherfore it ringeth to the Aue Maria, three times in the day, to vvit, in the morning at midday and in the

euening.

M. To the end vve may vnde-
ſtand, that vve haue nede to mak
recours oftē to the help of God
and of the Sainctes: being in th
middeſt of enimies viſible & in
viſible. And that vve ought no
to thinke it ſufficient to haue re-
cours to the armour of praier i
the begīning of our workes, bu
that vve muſt do the ſame in th
progreſe, and in the end. There
is alſo an other myſterie in th
ringing thriſe to the Aue Mari
That is, holie Church vvoul
haue vs continually to remem-
ber the three principal myſterie
of our Redemption, the Incar-
nation, the Paſſion, and the Re-
ſurrection. And therfore wilet
that we ſalute our B. Ladie in th
morning, in memorie of the Re-
ſurrection of our Lord: at mid-
day

day, in memorie of the Paſſion: and at night, in memorie of the Incarnation. Becauſe as vve are certaine, that our Lord was nayled on the Croſſe at midday, and roſe in the morning; ſo it is probably thought, that the Incarnation was in the night. *Sapien.* 18.

The declaration of the tenne commandements.

Chap. 6.

Scholar.

HAVING now vnderſtood the Crede, and the Paternoſter, vvith the Aue Maria: I deſire, that you vvould declare vnto me the tenne commandements of the law of God: for that this is the third principal part of the Chriſtian doctrin, as you told me in the beginning.

M. You haue reaſon to deſire to learne, and to vnderſtand wel

the tenne cõmandements of the lavv of God, becauſe that faith, and hope vvithout charitie, and vvithout obſeruing of the lawe, are not ſufficient to ſaluation.

S. What is the cauſe, that ſeing in the vvorld, and in the Church there are ſo manie lavves and cõmaundementes, this lavv of the ten commaundementes is preferred before al the reſt?

M. Manie reasõs may be alleged, cõcerning the excellencie of this lavv. Firſt, for that this lavv was made by God, and vvritten by himſelf, firſt of al in the hartes of men, and afterwards in tvvo tables of ſtone. Secondly, becauſe this is the moſt ancient law of al others, and as the fountaine of al the reſt. Thirdly becauſe this is the moſt vniuerſal lavv that is to be found: for it bindeth not

Exod. 31. *et.* 34.

not only Christians, but Ievves
also and Gentiles: asvvel men as
vvomen, as vvel rich as poore,
as vvel princes as priuat men, as
vvel the lerned as the ignorant,
Fourthly, becauſe this law is im- *S. Tho.*
mutable and cannot be taken a- 1. 2. *q.*
vvay, nor diſpenſed vvith al by 100. *a.*
anie. Fiftly, becauſe it is neceſſa- 8.
rie to euerie one to ſaluation, as
our Lord hath often taught vs, in *Mat.*
his holie Goſpel. Laſtly, becauſe 19.
it vvas promulgat vvith greateſt
ſolemnitie in mount Sinay, with *Exod.*
ſound of Angelical trumpets, 20.
vvith great thunder, and light-
ning from heauen, in the pre-
ſence of al the people of God.

S. Before you come to the decla-
ration of the commaundementes
in particular; it vvould be grat-
ful to me to vnderſtand briefly
the ſumme, and order of them?

Rom. 13. 1. *Tim.* 1. *Clem. Alex Strom.* 6. *Aug.* q. 71. *in Exo. et ep.* 119. c. 11.

M. The end of al the cõmandementes is the loue of God, and of our neighbour: for they al teach vs, not to offend God, nor our neighbour: and for this cauſe they are diuided into tvvo partes and vvere vvritten (as I haue alredy ſaid) in tvvo tables of ſtone. The firſt part contayneth three commandementes, which inſtruct vs of the bond vve haue to God. The ſecond containeth ſeauen other precepts, vvhich teach vs the bond, vve haue to our neighbour. But you muſt knovv, that albeit in one table there vvere no more then three precepts, and in the other ſeauen: yet the tvvo tables vvere equal, and both ful vvritten: for the three firſt vvere written with more vvordes, and the other ſeauen vvith fevver: and ſo the ſeauen ſhor-

uen ſhorter precepts were equal touching the vvriting vnto the three longer.

S. Wherefore are the commandmentes of the firſt table three?

M. Becauſe they teach vs to loue God, vvith hart, vvith tongue, and vvith vvorke.

S. Why are the cõmandementes of the ſecond table ſeauen?

M. Becauſe, one teacheth vs to do good to our neighbour, the other ſix teach vs to do him no euil. Firſt in his perſon, after in his honour, laſtly in his goodes. And that neither in thought, vvorde, nor dede.

S. Let vs novv come vnto the commandementes them ſelues. And firſt ſhevv me the vvordes vvhervvith they vvere vvritten by God in thoſe tables.

M. The vvordes are theſe:

I am

Exod. 20. *et Deut* 5. I am the Lord thy God, vvhich brought thee forth, out of the land of Egypt, from the houſe of ſeruitude.

1 Thou ſhalt not haue ſtrange Gods in my ſight.

2 Thou ſhalt not take the name of the Lord thy God in vaine.

3 Remember that thou ſanctifie the Sabaoth day.

4 Honour thy father, and thy mother.

5 Thou ſhalt not murder.

6 Thou ſhalt not commit adulterie.

7 Thou ſhalt not ſteale.

8 Thou ſhalt not beare falſe witnes againſt thy neighbour.

9 Thou ſhalt not deſire thy neighbours vvife.

10 Thou ſhalt not couet thy neighbours goods.

S. What meane thoſe vvordes vvhich

which goe before the commaundementes?

M. In thoſe vvordes are yelded foure reaſons, to ſhevv that God can geue a lavv, and that vve are bond to obſerue it. The firſt reaſon is in the word, I am the Lord, becauſe God being our chief and higheſt Lord, vvho hath created vs of nothing, he may doubtles geue vs a lavv, as to his proper ſeruants. The ſecond is in that vvord, God, becauſe that vvord ſignifieth that our Lord is not only Lord (or Maiſter) but he is alſo ſupreme Iudge, and gouer-uour, and as ſuch a one can geue a lavv, and puniſh thoſe that obſerue it not. The third is in that vvord, thyn, becauſe beſides the bond which vve haue to obey God, as ſeruants their maiſter, & as ſubiects their Prince; vve haue an o-

an other bond, by reaſon of the packt vvhich God doth make vvith vs, and vve vvith him, in holie Baptiſme. For therin God taketh vs for his ovvne adopted children, and vve take him for our proper Father: as God alſo taketh al the faithful for his particular people, and the faithful take God, for their ovvne proper God, & Lord. The fourth is in thoſe wordes, which brought thee forth, out of the land of Egypt, out of the houſe of ſeruitude; for that beſides ſo manie other bonds, there is this of gratitude: for that God hath deliuered vs from the ſeruitude of the diuel, and of ſinne, vvhich vvas ſignified by that ſeruitude of Egipt, and of Pharao, from the vvhich the ſame God deliuered the people of the Ievves.

S. Decla-

S. Declare vnto me novv the firſt commandement.

M. The firſt commaundement containeth three partes. The firſt is, that vve ought to haue God for God. The ſecond, that vve muſt not take anie other thing for God. The third, that we muſt not make Idoles, to wit ſtatues or images, taking them for Gods, and that vve muſt not adore the ſame Idoles.

S. Declare vnto me the firſt part.

M. God vvil be taken for that vvhich he is, to vvit, for true God, vvhich is done by excerciſing foure vertues tovvards his diuine Maieſtie, to vvit, Faith, Hope, Charitie, and Religion. He that beleueth in God, taketh God for God: becauſe he taketh him for the chiefe veritie: and in this the, Heretikes do ſinne for they

they do not beleue in him. He that hopeth in God, taketh God for God, for that he holdeth him for moſt faithful, moſt pitiful, and alſo moſt potent, confidently conſidering that he can, and wil help him in al his neceſſities. And in this point thoſe do ſinne, that deſpaire of the mercie of God, or do truſt more in men, then in God, or ſo much in men as in God. He that loueth God aboue al things, taketh God for God, for that he taketh him for the chief goodnes. and in this point thoſe do ſinne, that loue anie creature vvhatſoeuer more then God, or equal vvith God. And much more do they ſinne, that hate God. Finally, vvho ſoeuer adoreth God vvith greateſt reuerence, as the vertue of Religion teacheth vs, taketh God for God:

for he

for he taketh him for the firſt beginning & author of al things: & in this point they offend, that beare ſmal reſpect to God, and to things conſecrated vnto him, as Chuches, halowed veſſels, Prieſtes, and the like, and thoſe alſo that honoure men equally vvith God, or more then God.

S. Declare I pray you the ſecond part of this commandement.

M. In the ſecond part God willeth and commandeth, that we take no created thing for God. And in this the Gētiles offended in old time, vvho not knovving the true God, did take, and adore for God diuers creatures, as the ſune, the moone, or ſome dead men. In the ſame Inchanters, & vvitches offend, and al ſorcerers, negromancers, and ſoothſayers,

ſayers, vvho geue to the diuel of hel that honour vvhich is due only to God; and ſome of them take him and adore him for their God, and think by his meanes to foretel thinges to come, or to finde treaſures, or to attaine vnto other their diſhoneſt deſires. For the diuel being deadlie enimie to al mankinde, deceiueth often this poore ſort of people, and vvith vaine hopes cauſeth them to commit manie ſinnes, and in the end to loſe their ſoules, and manie times their bodies alſo.

S. Declare to me the third part.

M. In the third part, God doth command, that not only we take not the things created by him for God, as hath bene ſaid, but that much leſe we make to our ſelues anie thing, to take it and adore it for

for God. Wherin the Gētiles offended, vvho vvere ſo blind, that they made Idols, to vvit, ſtatues of gold, or of ſiluer or of woode, or of ſtone & made it be thought that they were Gods. Chiefly becauſe the diuels ſome times entered into them, and cauſed them to ſpeake, or to moue them ſelues, & ſo they ſacrificed vnto them, and adored them. And becauſe the holie Martyrs, would not in anie vviſe, do the ſame; they put them to death, vvith moſt cruel torments.

S. Is there anie thing els in this commandement?

M. There is annexed by God a terrible threatning, to thoſe that do contrarie to this commandement, and a great promiſe, to thoſe that obſerue it. For after the geuing of the commande-

ment,

ment, God ſpake thoſe vvordes, I am a ielous God, vvho puniſh not only thoſe, that loue me not, but their poſteritie alſo, vnto the fourth generation: & ſhew mercie to thoſe that loue me, vnto a thovvſand generations. Where marke vvel, that our Lord ſaith that he is a iealouſe God, to the end vve may vnderſtand, that he can puniſh moſt greuouſly, becauſe he is God; and that he wil puniſh moſt greuouſly, becauſe he is iealous of his honour, and of iuſtice, and of right: & therefore can not beare vvith impietie, and iniquitie. Which is againſt thoſe that ſinne continually, & yet liue merely, as if God had no care therof. But by this you ſee God hath care, and vvil ſhew it, vvhen time is.

S. What meaneth it, that God puni-

puniſheth ſuch as do euil, vnto the fourth generation: & geueth revvard vnto thoſe that do vvel vnto a thovvſand generationes? M. God puniſheth vnto the fourth generation, for that for the moſt part, a man doth not liue longer, then to ſee the children of his nephevves, or at the moſt the nephevves to his nephevves: and he vvil not puniſh others of his poſteritie, then the ſinner him ſelf may ſee. But in doing vvel, God extendeth him ſelfe not only vnto the fourth generation, but vnto a thovvſand, if there vvere ſo manie. For that our Lord is more inclined to revvard then to puniſh; becauſe that he rewardeth is of his owne goodnes, and therefore he doth it very willingly: but that he puniſheth anie, it cometh of our ſinne

ſinne & therfore he doth it as it vvere, perforce, to vvit, vrged by our peruerſnes.

S. Wherfore is this threat, and this promiſe ioyned to the firſt commandement only?

M. Becauſe this is the principal commaundement, and of more importance then the reſt. Againe for that it is the firſt, and ſo being ſpoken of the firſt, it may be vnderſtood alſo of the reſt.

S. I deſire to knovv, hovv the houour vvhich vve geue to Saincts, & their Reliques & Images, is not againſt this commandement. For it ſeemeth that vve adore al theſe thinges, ſeing vvé knele vnto them, and pray vnto them, as vve do vnto God.

Epheſ. 5. *1.Tim.* 3.

M. The holie Church is the ſpouſe of God, & hath the Holie Ghoſt for her maiſter. And therfore

fore there is no danger, that ſhe ſhould be deceiued, or that ſhe ſhould do, or teach others to do anie thing, that were againſt the commandements of God. And to come to the particular, we do honour & cal vpon Saincts, as freindes of God, who can help vs vvith their merites, and prayers before him: but vve do not take thē for Gods, neither adore thē as God: neither importeth it that we knele, becauſe this reuerence is not proper to God alone: but is done alſo vnto creatures of hiegh dignitie, as to the Pope: & in manie places religious perſons kneele vnto their Superiours. So that it is no maruel if that be done vnto ſaincts, vvho raigne vvith Chriſt in heauen, vvhich is done vnto ſome men in earth.

S. Aug li. 20 cont. Fauſt. c. 21

Likeweſe childrē to their parents & ſubiects to their Prince.

S. But vvhat ſhal vve ſay of the Reliques

Reliques of Sainctes, vvhich vnderſtand nothing: and yet vve knele & pray vnto them?

M. We do not pray to the Reliques, vvhich vve knovv vvel do not vnderſtand: but vve honour the holie Reliques, as thoſe vvhich haue bene the inſtrumẽts of the holie ſoules, to do manie good vvorkes, and ſhal againe in their times be liuing bodies, and are to vs in the meane time deare pleadges of the loue, vvhich the Sainctes did, and do beare vnto vs. And therfore we do pray, before the ſame Reliques vnto the Sainctes, deſiring them by theſe deare pleadges, vvhich vve kepe of them, that they remember to help vs, as vve remember to honour them.

S. Amb li. de vidius. S. Ieron cont vigilant.

S. The ſame perhaps may be ſaid of Images.

M. So

M. So it is, for the Images of our Lord, of our Ladie, & other Saincte, are not takē by vs for Gods: and therfore they can not be called Idols, as thoſe vvere of the Gentiles: but they are holden for Images, vvhich make vs to remēber our Lord, our Ladie, & other Saincte: & ſo they ſerue ſuch as can not read, in place of bookes. For that by Images they learne manie myſteries of our holie faith: and the life, and death of manie Saincte. And the honour vve do vnto them, vve do it not becauſe they are figures of paper, or of metal, or becauſe they are vvel colored, and vvel made: but becauſe they repreſent vnto vs our Lord, our Ladie, or other Saincte: and for that we know, that the Images do not liue, nor haue ſenſe, being made by the

Conc. Nic. 2.

S. Damaſc. in orat. de Ima.

S. Greg. ep ad Seren.

Conc. Triden ſeſ. 25.

hands of men: vve do not demãd anie thing of them: but vve pray before them, vnto thoſe vvhom they repreſẽt vnto vs, to vvit, our Lord, our Ladie, or other Saĩctes.

S. If Reliques, and Images do not vnderſtand: how then do they vvorke ſo manie miracles to ſuch as do recommend themſelues vnto them?

M. God vvorketh al the miracles: but he worketh them often by the interceſſion of Sainctes, and chiefly of our bleſſed Ladie & often times he doth them vnto thoſe, vvho pray vnto the Sainctes before their Reliques or Images, and ſome times he vſeth the Reliques & Images, as inſtruments of ſuch miracles, to ſhevv vnto vs, that our deuotion tovvardes the Saincts, & tovvard their Reliques, & Images, doth

pleaſ

pleaſe him.

S. When therfore it is ſaid, that one is recõmended to ſuch Reliques, or ſuch Images, and hath receiued grace, it is to be vnderſtood, that he is recommended to that Sainct, to vvhom thoſe Reliques or Images pertaine: and that God, by the interceſſion of that Sainct, and by the meanes of thoſe Reliques or Images, hath done him that grace.

M. So it is: and I am glad, that you haue wel vnderſtood, al that I haue ſaid vnto you.

S. I would laſtly know for what cauſe, God the Father is painted like an old man, and the Holie Ghoſt like a doue, and the Angels like yong men vvith vvinges, ſeing God, & the Angels are ſpirites, & haue no corporal figure, which can be dravven by painters,

ters, as pictures of men may be.

M. When God the Father is painted in forme of an old man, and the Holie Ghoſt in forme of a doue, and the Angels in forme of yongmen, that which they are in themſelues is not painted: becauſe as you haue ſaid, they are ſpirites vvithout bodies, but that forme is painted, in vvhich they haue ſomtimes appeared. And ſo

Dan 7. God the Father is painted like an
8. Tho. old man, becauſe he appeared in
in 4. that forme in a viſion to Daniel
diſt. the prophet. And the Holie
48. q. Ghoſt is painted in forme of a
3. a. 2. doue, becauſe in that forme he
Ioan. 1. appeared vpon Chriſt, vvhen he
Gen. vvas baptiſed by Sainct Iohn
18. et. Baptiſt. And the Angels are pain-
19. ted in forme of yong men, for
Tob. 5. that they haue ſomtimes ſo ap-
et. 12. peared. Moreouer you are to

know

knovv, that manie thinges are painted, to make vs vnderſtand, not vvhat they are in themſelues, but vvhat properties they haue, or vvhat effectes they vſe to worke. So faith is painted like a vvoman, vvith a chalice in her hand, and charitie vvith manie litle children about her, and yet you knovv vvel, that faith and charitie are not women but vertues. So it may be ſaid, that God the Father is painted in forme of an old man, to make vs vnderſtand, that he is moſt ancient, to vvit, eternal, and before al created things. And the Holie Ghoſt is painted in likenes of a doue, to ſignifie the giftes of innocencie, puritie, and ſanctitie, vvhich the Holie Ghoſt vvorketh in vs. And the Angels are painted like yong men, becauſe they are alvvayes,

faire, & ful of ſtrength: & vvith vvinges, becauſe they are readie to paſſe whither it ſhal pleaſe God to ſend them: & with vvhite garmentes, & with holie ſtoales, becauſe they are pure, and innocent, and miniſters of his diuine Maieſtie.

Of the ſecond commandement.

Scholar.

LET vs come to the ſecond commandement: what meaneth, thou ſhalt not take the name of God in vaine?

M. In this commandement is hãdled the honour & diſhonour of God thouching vvordes, that is, honour is commanded, and diſhonour is forbidden. And this commandement may be deuided into foure partes: becauſe God is honored, or diſhonored by vvordes, in foure ſortes. Firſt

God

God is honored by naming him often vvith charitable affection: and is diſhonored by often naming him to no good purpoſe. Secondly, he is honored by an oath, and he is diſhonored by periurie. Thirdly, he is honored by obſeruation of vovves, and diſhonored by breaking of vovves once made. Fourtly, he is honored by calling vppon him and praiſing him, and diſhonored by blaſpheming and curſing him.

S. Declare to me the firſt part.

M. In ſimply naming God, as alſo our Ladie, and other Sainctes, one may do wel, and euil. For thoſe thar loue God much, remember him often, & often ſpeake of him: and they do it vvith deuotion and affection, as is ſeene in the Epiſtels of S. Paul,

where the holie name of IESVS
Theod. CHRIST is very often read. For
q. 41. as S. Paul had Christ in his hart,
in Exo. so he had him in his mouth. But there be others, vvho of an euil cuſtome, vvhen they are angrie, or when they ieſt, not regarding what they ſay, name God, or ſome Sainct, becauſe nothing els comes to their mind. And this is euil: for it is a kind of tearing the moſt holie name of God. Which is (to geue you an exãple, though not equal) as if one hauing a pretious garment, ſhould vveare it in al places & at al times, not regarding the preciouſnes therof.

S. Declare now the ſecond part, vvhich concerneth ſvvearing.

M. An oth or ſwearīg is nothing els, but to cal God as vvitnes of the truth. But that it be lavvfully done three things ought to accom-

cõpanie it, to vvit, truth, iuſtice, and iudgment, as God him ſelfe doth teach vs, by the mouth of the prophet Ieremie. And as God is honored by an oath made with dew circũſtances, we profeſſing therby, that he ſeeth al things, and is the ſouereigne truth, and defender of the truth: ſo by the contrarie the ſame God is greatly diſhonored, vvhen an oath is made without truth, or vvithout iuſtice, or vvithout iudgement: for he that ſo ſvveareth maketh ſhew that either God is ignorant of the matter, or that he is a freind of lying, and of iniquitie. *Ierem. 4*

S. Declare, I pray, in particular vvhat is to ſvveare vvith truth.

M. That one may ſvveare vvith truth, it is neceſſarie, that he do not affirme vvith an oath, anie thing but that he certainly know

eth to be true: and that he promiſe not with an oath anie thing but that he vvil vndoubtedlie performe. Wherupon they are periured, and ſinne greeuouſly, that affirme vvith an oath, ſuch thinges as they knovv are falſe, or do not knovv to be true. And in like maner, thoſe that promiſe by oath that, which they meane not to fulfil.

S. What meaneth to ſvveare vvith iuſtice?

M. The meaning is, that a man promiſe not vvith an oath, to do anie thing, but that vvhich is lavvful. And therfore they ſinne moſt greeuouſly, vvho promiſe vvith an oath, to reuēge iniuries, or to do anie thing that diſpleaſeth God. Neither ought they to obſerue ſuch promiſes: neither do they bind in anie ſorte. For no

man

man can be bond to do euil, for ſo much as the law of God bindeth vs that vve muſt not do it.

S. What meaneth to ſvveare vvith iudgement?

M. The meaning is, to ſvveare with aduiſment, and maturely: conſidering that it is not conuenient to cal God to vvitnes, but in needful thinges of great importance, and vvith much feare and reuerence. And therefore they offend, that for euerie trifle, yea playing & ieſting do ſweare. Who by this euil cuſtome of ſwearing oftē, do eaſely incurre periurie, vvhich is one of the greateſt ſinnes, that can be committed. Wherupon as vvel our Lord in the Goſpel, as S Iames in his epiſtle, do command that we do not ſvveare, that is, vvithout neceſſitie. And holie men do yeld *Mat 5.* *Iac. 5.*

the

S. Aug. li. 1. de ser. Do. in mon. c. 30. S. Chry. ho. 36. 37. et 38. ad popul. Anti.

the reaſō therof; becauſe an oath being inuented for remedie of the vveaknes of a mans credit, for that men do hardly beleue one an other, therfore an oath ought to be vſed, as vve vſe a medicine, vvhich is not often to be taken, but as ſeldome, as vvel may be.

S. Declare then, if you pleaſe, the third part of this cōmandement, which cōſiſteth in vowes?

M. A vow is a promiſe, made to God, of ſome good thing, grateful to his diuine Majeſtie. Where you haue to cōſider three things. Firſt that a vowe is a promiſe, and therfore it ſufficeth not to

S. Tho. 2. 2. q. 88. a. 1.

the making of a vovve to haue a purpoſe, and much leſſe a deſire to do anie thing: but the expreſe promiſe is required, either by vvord of mouth, or at the leaſt in hart

in hart. Againe you haue to conſider, that this promiſe is to be made to God, to vvhom vovves do properly belong. And vvhen you heare that a vovve is made to our Ladie, or to other Sainctes, you muſt vnderſtād that the ſame is principally made to God, but in the honour of our Ladie, or other Saincts, in whom God remaineth, in a more particular maner, & more excellētly then in other creatures. So that a vowe made to a Sainct, is nothing els but a promiſe made vnto God, to honour the memorie of ſuch a Sainct, with ſome preſent: that is to honour God him ſelfe in his Sainct. Thirdly you haue to knowe, that a vow can not be made but of a good thing, & grat ful to God, as holie virginitie, voluntarie pouertie, and the like

things. Wherfore he that ſhould vowe to cõmit anie ſinne, or anie act not pertaining to the ſeruice of God, yea or anie good thing which ſhould hinder a greater good, ſhould not make promiſe of a thing gratful to his diuine Maieſtie, & therfore ſhould not do him honour, but diſhonour, and he ſhould ſinne againſt this ſecond cõmandement. As he alſo ſinneth greeuouſly againſt the ſame cõmandement, that maketh a vowe & fulfilleth it not ſo ſoone as he can. For God commandeth in holie Scripture, that who ſoeuer maketh a vowe, do not only remẽber to fulfil it, but alſo that he ſlacke not to do it.

Deut. 23. *Eccleſte.* 5.

S. Declare to me the laſt part, which treateth of the praiſe of God, and of blaſphemie.

M. God commandeth in the laſt part

part of this second commandement, that a man shal not blaspheme: but contrarievvise, that he praise & blesse his holie name. And first, forsomuch as appertaineth to the praise, there is no difficultie at al: being manifest, that al good thinges comming vnto vs from God, and al the workes of God being ful of wisdome, of iustice, and of mercie, it is reason, that in al thinges he be praised, and blessed. But touching blasphemie, it is necessarie you know that blasphemie is nothing els, but an iniurie done in vvordes to God, in him selfe, or in his Sainctes. And there are fond six sortes of blasphemies. The first, when that is attributed to God, vvhich is false, as that he hath hornes, or like indignitie. The second, when that is denied

S. Tho. 22. q. 13.

to God

to God, vvhich belõgeth to him, as Povver, Wiſedome, Iuſtice, or other excellences. As to ſay, that God can not do, or ſeeth not ſome thinges, or that he is not iuſt. The third, vvhen that is attributed to anie creature, vvhich is proper to God, as if one ſay, that the diuel knovveth the thinges that are to come, or can worke true miracles. The fourth, vvhen one curſeth God, or our Ladie, or other Sainctes. The fift, vvhen ſome members of Chriſt, or of Sainctes are named, to doe them ſome iniurie, as if there vvere anie things in them, to be aſhamed of, as be in vs. The ſixt, vvhen one nameth ſome partes of Chriſt, or of Sainctes, to ieſt at them, as to ſay: To the beard of Chriſt: or, of Sainct Peter: or other like thinges: vvhich the

enuie of the diuel, and the vvickednes of man hath found out.

S I desire to knovv how great the sinne of blasphemie is?

M. It is so great, that it is in a manner the greatest of al other: which may be vnderstood by the paine that it meriteth. For that in the old Testament, God commãded, that blasphemers should presently be stoned by al the people. As the ciuil lawes do also punish blasphemers vvith death. And S. Gregorie vvriteth that a litle child of fiue yeares old, hauing lerned to blaspheme God, and not being corrected by his father, died in his fathers lappe, & his soule was caried away by diuels (that appeared visibly) into hel fire. Which vvas neuer read to haue hapened for anie other sinne. Wherby vve may

Leuit. 24. Iustin. Nouel. 77. Dialog li 4. c. 18.

may ſee what diligence ought to be vſed in auoyding ſo great an offence of his diuine Maieſtie: and the auoyding of this ſinne ought to be the more eaſie, ſeing there is no commoditie nor pleaſure gotten by it, as by ſome other ſinnes there is, but the onlie hurte which the ſinne bringeth with it. And yet we ought neuer to ſinne, though we could gaine neuer ſo great commoditie or pleaſure therby.

Of the third Commandement.

Scholar.

I HAVE vnderſtood the two firſt commandementes, now I deſire that you vvil declare to me the third.

M The third commandement, which is of keeping holie the feaſtes, is ſomthing differing from the others, becauſe al the others, to wit,

to vvit, the tvvo that goe before & the ſeauen vvhich follow, are vvholy natural, & bind not only Chriſtianes, but Ievves and Gentiles alſo: but this third is in part natural, and bindeth al men: and in part it is not natural, neither bindeth it al. For that to ſanctifie the feaſtes, that is, to haue ſome dayes for holie, and to be ſpent in holie vvorkes, and chiefly in the ſeruice of God, is a natural precept: for that natural reaſon teacheth it to al men; and ſo in al partes of the vvorld ſome day is obſerued feſtiual. But the ordaining of ſuch a day, that is, that it ſhould be one, rather then an other, is not natural. And therfore vvith the Iewes the principal feaſt vvas Saturday, vvith Chriſtians it is the Sunday.

S. For vvhat cauſe did God com-

mand

mand that the Iewes ſhould obſerue the Saturday, rather then anie other day?

M. There are two principal reaſons. The firſt is becauſe on the Saturday God finiſhed the frame of the vvorld: and therfore he vvould, that day ſhould be ſanctified in memorie of this great benefite, of the creation of the world. Which ſerued alſo to conuince the error of certaine Philoſophers (who ſaid that the world had alwaies bene) for that celebrating the feaſt in memorie of the creation of the world, it muſt needs be cõfeſſed that the world had a beginning. The ſecond reaſon is becauſe a man hauing cauſed his ſeruantes, & handmaides, & his cattle to vvorke & weazie themſelues ſix dayes of the vveeke, God would that the ſeauenth

enth day, vvhich is the Satur-
day, the ſame ſeruants and mai-
des, yea his oxe alſo & aſſe ſhould
repoſe, and that maiſters ſhould
learne to be pitiful towardes
their laborers, and not to be
cruel, but to haue compaſſion al-
ſo of their very brute beaſtes.

S. What is the cauſe that we
Chriſtians do not obſerue the Sa-
turday, as the Iewes do, ſeing
there is ſo good reaſon to ob-
ſerue it?

M. With great reaſon God hath
changed the Saturday, into the
Sunday, as he hath alſo done Cir-
cumciſion into Baptiſme, the
Paſchal lambe, into the bleſſed
Sacrament, & al other good thin-
ges of the old Teſtament, into
better thinges in the nevv Te-
ſtament. Wherfore, if the Satur-
day vvas celebrated in memorie
of the

of the creation of the vvorlde; becauſe in that day the vvorke of the creation was ended: with more reaſon the Sunday is celebrated in memorie of the ſame creation: for that in the ſunday the ſaid creation vvas begune: & if the Iewes did geue to God the laſt day of the vveeke, then Chriſtians do better, vvho geue him the firſt. Moreouer vpon the Sunday, memorie is made of three principal benefites of our Redemption. For Chriſt vvas borne on the Sunday, on Sunday he roſe, and vpon Sunday he ſent the Holie Ghoſt to his Apoſtles. Finally the Saturday did ſignifie the repoſe which the holie ſoules had in Limbo: the Sunday ſignifieth the glorie which the holie ſoules haue novv, and the bodies ſhal haue hereafter in heauen.

Iuſtin. Apo. 2

Leo. ep 81. ad Dioſcor.

And

And therfore the Ievves did celebrate the Suturday, becauſe vvhen they died they vvent to repoſe in Limbo: but chriſtians celebrate the Sunday, becauſe vvhen they dye th y go vnto the glorious bliſſe of heaven: which yet is vnderſtood, if they haue done vvel according to the holie Lavv, vvhich God hath geuen them.

S. Is it neceſſarie to obſerue other feaſtes beſides the Sunday?

M. It is neceſſarie to obſerue manie other feaſtes, as wel of our Lord, as of our Ladie, & of other Sainctes. to vvit, al thoſe vvhich are commãded by holie Church. But vve haue ſpoken in particular of the Sunday becauſe it is the moſt ancient and oftner celebrated then anie other. As amongſt the Ievves there were alſo manie

feaſtes

feastes, but the moſt ancient moſt frequent, and the greateſt of all was the Sabbaoth. And therfore in the ten cõmandements there is not expreſe mention made of anie, but of the Sabbaoth, to vvhich, as vve haue ſaid, the Sunday hath ſucceeded.

S. What ought to be done, to obſerue the feaſtes?

M. Two thinges are neceſſarie: the firſt is, to abſtaine from ſeruil vvorkes: vvhich are thoſe that ſeruantes and artificers, are accuſtomed to do, who labour moſt ſpecially with their bodies. For thoſe vvorkes in vvhich the vnderſtanding doth principally labour, can not be called ſeruil, though for help of the vnderſtanding, the tongue, the hand or anie other corporal membe be vſed. The ſecond thing is, that

in the

in the commanded feaſtes we are bond to be preſent at the holie Sacrifice of Maſſe. And albeit holie Church bindeth vs to no more: yet is it conuenient, that vve ſpend the vvhole day of the feaſt, or the greateſt part therof, in prayer, and ſpiritual reading, in viſiting Churches, in hearing ſermons, and in doing like holie exerciſes: for this is the end, for vvhich feaſtes vvere inſtituted.

S. If ſeruil vvorkes may not be done, on the feſtiual dayes, then belles may not be rongue, the table may not be made readie, and much leſſe meat be dreſſed, for al theſe are ſeruil vvorkes.

M. The commandement of not doing ſeruil vvorkes, is vnderſtood vvith tvvo conditions. The firſt, that they be not neceſſarie to mans life: and therfore it is,

permitted to dreſſe meate, to make readie the table, and ſuch like, that can not be done the day before. The ſecond that they be not neceſſarie for the ſeruice of God: for vvhich it is allovved to ring the belles, and to do other vvorkes in the Church that can not be done an other day. And beſides theſe cõditions, it is alſo lavvful to do ſeruil workes, vpon the holie day, vvhen licence is graunted by the prelate for reaſonable cauſe.

Of the fourth Commandement.

Scholar.

THE fourth commandemẽt folovveth, which is of honoring our father & mother. I deſire to knovv, vvherfore the cõmandement of honoring our father and mother, is the firſt in the ſecond table.

M. The

M. The cõmandemẽts of the ſecond table belong to our neighbour, as thoſe of the firſt belong to God. And becauſe amongſt al neighbours our father and mother are moſt nere to vs, to whõ vve are moſt bond, as of whom vve haue our being and our life, which is the fundation of al our temporal good things, therfore vvith great reaſon the ſecõd table beginneth vvith the honour of our father and mother.

S. What is vnderſtood by this honour vvhich is devv to our father and mother?

M. Three things are vnderſtood, helpe, obedience, and reuerence. Firſt vve are bond to helpe and aſſiſt our father and mother, in their neceſſities. And this helpe in holie Scriptures is called honour. And it is great reaſon that

S. Iero. in c. 15. Mat.

children hauing receiued life of their father and mother, ſhould procure to preſerue vnto them the ſame life. Further vve are bond to obey our father and mo-
Colloſ. 3. ther, as S. Paul ſaieth, in al things in our Lord, that is, in al things
Epheſ. 6. vvhich are conformable to the vvil of our Lord: for that vvhen our father or mother commandeth vs anie thing, which is contrarie to the vvil of God, then vve muſt, according to the com-
Mat. 10. *Luc.* 14. mandement of Chriſt, hate our father and mother, that is, not obey or geue eare vnto them, no otherwiſe then if they were our enimies. Finally vve are bond to reuerence our father and mother, in bearing them reſpect, & honoring them in vvordes, and exteriour behauiour, as is conuenient. And ſo great account

God

God made of this in the old teſta- *Leuit.*
ment, that he commanded that 20.
whoſoeuer durſt curſe his father
or mother, ſhould be killed.

S. I know not for vvhat cauſe the law of God hath commanded the childrē that they ſhould helpe their father and mother, and to aſſiſt them, and hath not alſo cōmanded the fathers & mothers, that they ſhould helpe & ſuccour their children, eſpecially vvhiles they are litle, and haue neede of helpe.

M. Truly the bond is reciprocal, and al one, betwixt the parents and the children. For euen as the children are bond to help, to reuerēce, & to obey their parents: ſo the parents are bond to prouid for the children, not only meat & clothes, but alſo that they be taught and inſtructed. But the

lavv of parents towardes their children, is so natural & ordinarie, that there is no nede of another vvritten law, to put parēts in mind of their bond towards their children. But contrariwise it is often seene, that children are not answerable in loue towards their parents. And therfore it was necessarie to admonish them by this commandement, of their dutie. Neither is God contented vvith a bare commandement, but hath adioyned a promise and a threatning to make them obserue it.

S. I would gladly know what promise, and threatning that is.

M. Vnto this fourth commandemēt God adioyneth these wordes; that thou maist liue long vpon the earth. Meaning that those vvho honour their father

and

& mother, ſhal haue for reward to liue long: & thoſe who do not honour them, ſhal haue amongſt other puniſhments, this particular, not to liue long. And it is a very iuſt puniſhment. For there is no reaſon, that he enioy long life, vvho diſhonoreth thoſe of vvhom he receiued the ſame life.

S. There occurreth vnto me to demand, whether this, that hath bene ſaid of the father and mother, be vnderſtood alſo of other ſuperiors, vvho tovvards vs haue the place of parents?

M. It is very vvel conſidered of you. For in dede this cõmandment, is extended vnto al Supeperiors, as vvel Eccleſiaſtical as temporal.

Of the fifth Commandement.

Scholar.

DEclare now if you pleaſe the fifth commandement.

M. This commandement chiefly forbiddeth murder, to wit, to kil men. For to kil other liuing things, is not forbidden by this precept. And the reaſon is, becauſe liuing things were created for man, and therfore vvhen it is needful that he ſerue himſelf of the life of thoſe liuing creatures, he may kil them: but one man is not created for an other man, but for God, and therfore one man is not maiſter of an other mans life: And ſo it is not lawful for one man to kil an other.

S. Not withſtanding we ſee that Princes, and Gouernours, put theues and other malefactors to death, who neuertheles are men, and it is not holden that they do euil herein, but vvel.

M. Prin-

M. Princes and Gouernors that haue publique authoritie, put malefactors to death, not as maiſters of mens liues but as miniſters of God, as S. Paul ſaith. Rom. 13. Becauſe God willeth & cõmandeth that malefactors be puniſhed, and killed, vvhen they deſerue it, that good men may be ſafe, and liue in peace. And for this purpoſe God hath geuen the ſvvord into the handes of Princes & Rulers to do iuſtice, in defending the good, and chaſtiſing the bad. And ſo, when by publique authoritie a malefactor is put to death, it is not called murder, but an act of iuſtice: & whereas the commandement of God ſaith: Thou ſhalt not kil, it is vnderſtood, by thy priuat authoritie.

S. I haue here a doubt. whether

this cõmandement forbiddeth a man to kil him ſelfe, as it forbiddeth to kil an other?

M. Without al doubt this commandemẽt forbideth to kil him-
S Aug li. 1. de ciuit. c. 17. & ſequent. ſelfe, becauſe no man is maiſter of his owne life, man being made not by himſelf, but by God. And therfore no man by priuat authoritie can take the life from himſelf. And if anie holie men not to loſe their faith, or their chaſtitie, haue killed them ſelues, it is to be thought, that they had perticular, and cleare inſpiration from God to do it; vvhich otherwiſe could not be excuſed from moſt greeuouſe ſinne. For that vvho killeth himſelf, killeth a man, & ſo committeth murder, which is a ſinne principally forbidden in this fifth precept of the Law.

S. Wherefore do you ſay principally.

M. Be-

M. Becauſe not only to kil is forbidden, but alſo to hurt, to beat, or to do anie other iniurie vvhatſoeuer, to the bodie and perſon of our neighbour. Yea Chriſt our Lord in the holie Goſpel, declaring this cõmandment, forbideth alſo diſdaine, hatred, rancor, reuiling & other like paſſionat behauiour & ſpeaches, which vſually are the cauſe and roote of murders. And contrarivviſe willeth that vve be meeke, and courteous, procuring peace and concord vvith al men. *Mat. 5.*

Of the ſixt Commandement.

Scholar.

VVHAT is contained in the ſixt commandement?

M. The prohibition of adulterie is principally therin contained.

Which

Which is to ſinne vvith an othe
mans vvife. And for that, ne
vnto life, honour (or honeſtie)
moſt eſtimed in this vvorld, ther
fore next after the commande
ment, not to kil, with great rea
ſon adulterie is forbid, by whic
honeſtie is loſt.

S. Wherfore do you ſay, prin
cipally?

M. Becauſe in the tenne cõman
dements which are lawes of Iu
ſtice, thoſe ſinnes are principally
forbid, by vvhich iniuſtice i
more manifeſtly committed; o
which ſorte is adulterie. But be-
S. Aug ſides this al other ſortes of carna
q. 71. ſinnes are alſo ſecõdarily forbid-
in Exo. den: as ſacrilege, vvhich is t
ſinne vvith a perſon conſecrate
to God: inceſt, vvhich is to ſinne
vvith thoſe of our ovvne kinde-
red, deflowring, which is to
ſinne

ſinne vvith a virgin: fornication vvhich is to ſinne vvith a vvoman corrupted and ſingle, as a vvidow or a harlot: & other ſortes of ſinnes more abominable, vvhich ought not ſo much as to be named amongſt Chriſtians.

S. Albeit I do beleeue that al is true, vvhich you haue ſaid, yet I vvould be glad to vnderſtand, vvherupon it is grounded, that fornication is a ſinne: for that he ſeemeth not to do anie harme or iniurie vnto anie, that committeth ſimple fornication.

M. It is grounded in al lavves; in the lavve of nature, in the vvritten lawe, and in the lawe of grace. In the lawe of nature it is found, that the Patriarch Iudas vvould haue put to death a vvoman called Thamar, vvho had bene his ſonnes vvife, and being *Gen.* 28.

being nov v vvidovv vvas found with child. Wherby it appeareth that in that time, before the Law of Moyſes vvas geuen, by the inſtinct of nature, men did know that fornication was ſinne. After
Deu. 23 in the law of Moyſes, fornication is forbidden in manie places.
1. *Cor.* 6. *Gal.* 5. *Epheſ.* 5. 1. *Theſ.* 4. *Heb.* 12. And in the epiſtles of S. Paul, we reade manie times that fornicators ſhal not enter into the glorie of heauen. Neither is it true, that fornication doth no hurt nor iniurie to anie. For it hurteth the ſame vvoman, vvho hereby loſeth her fame: it hurteth the child vvhich is borne a baſtard: it doth iniurie to Chriſt, for we being al mẽbers of Chriſt,
1. *Cor.* 6. *Ibidẽ.* he that comitteth fornication maketh the member of Chriſt, the member of an harlot. Finally he doth iniurie to the Holie Ghoſt:

Ghoſt, for that our bodies are the temple of the Holie Ghoſt, and ſo he that defileth his bodie vvith fornication, defileth the temple of the Holie Ghoſt.

S. Doth this ſixt commãdement forbid anie other thing, beſides theſe kindes of ſinne, which you haue named?

M. It forbiddeth alſo al other diſhoneſties, vvhich are as allurements to adultrie, or fornication: as laſciuions lookes, vnchaiſte kiſſings, and the like. And ſo our Lord taught vs in the holie Goſpel, vvhere declaring this ſixt commandement he ſaith: Who ſoeuer ſhal ſee a vvoman to luſt after her, hath alreadie committed aduoutrie vvith her in his hart. And therfore it is neceſſarie to thoſe that vvil flie from ſuch ſinnes, to haue great care of their *Mat 5.*

outvvard

outvvard ſenſes, and eſpecially of their eyes, vvhich are as dores vvherby death of the ſoule entreth.

Of the ſeuenth Commandement

Scholar.

VVHAT doth the ſeuẽth commandement containe?

M. It containeth the prohibition of theft, that is, to take the goodes of an other againſt the wil of the owner. And ſo in right order, theft is forbidden, after murder and adulterie. For that amongſt temporal, or vvorldlie things next to life, honour (or honeſtie) is eſteemed & then the goodes or riches of this vvorld.

S. Hovv manie vvayes is this ſeuenth commandement broken?

M. Two vvayes principally, to which al others are reduced. The

firſt

irſt vvay is by taking an others goods ſecretly, & this is properly alled theft. The ſecond princi-al vvay is by taking an others goods openly, & by force, as ro-bers do by the high vvay: & this s called roberie. And albeit the cõmandemẽt of God ſpeaketh of the firſt, ſaying: Thou ſhalt not ſteale, yet it is vnderſtood alſo of the ſecond: for he that forbid-deth the leſſe euil, vvithout-doubt forbideth alſo the greater.

S. What be the ſinnes vvhich are reduced to theft and roberie, and are forbid by this comman-dement?

M. They are theſe. Firſt al the fraudes and deceipts vvhich are vſed in bying and ſelling, and other like bargaynes. And theſe are reduced to theft: becauſe he that vſeth ſuch deceipts, taketh ſecret-

S. Aug. q. 71. in Exo.

ſecretly of his neighbours mo
then is due. Secondly, al vſuri
vvhich are made by lending
money vvith couenant, that
ſhal be reſtored vvith ſomethin
more. And theſe are reduced
roberie, becauſe he that take
vſurie, exacteth manifeſtly mo
then he hath lent. Thirdly, a
the damages vvhich are done
our neighbour, though he that
the occaſiō therof, gaine nothin
therby. As vvhen one burne
an other mans houſe. And thi
is reduced ſomtimes to theft, an
ſometimes to roberie, accordin
as the harme is done ſecretly o
manifeſtly. Fourthly, he that pay-
eth not that he is bond to pay,
ſinneth againſt this comman-
dement, as much as if he ſhould
ſteale, in that he kepeth an othe
mans goods againſt the vvil o

he ovvner. Fiftly, he ſinneth gainſt the ſame commandemẽt, nd committeth theft, that fin-deth anie thing, that an other hath loſt, and taketh it for him ſelf. I ſay, that an other hath loſt, becauſe it is not ſinne to take that vvhich belonged to no bo-die. As precious ſtones vvhich ſometimes are fond by the ſea ſide. Sixtly, it is reduced to theft or to roberie, vvhen one appro-priateth to him ſelfe, anie thing vvhich is common. For he that doth appropriat things that are common, depriueth the comu-nitie of ſuch things as belong to the vvhole bodie.

S. I deſire to knovv, if theft be a great ſinne?

M. Al mortal ſinnes may be cal-led great, for that they depriue a man of eternal life: but theft hath

hath this propertie, that it brin
eth greateſt euils vvith it: for v
ſee that Iudas by the cuſtome
had to ſteale, appropriating
him ſelfe, that vvas geuen hi
for the common vſe of our Lor
& his holie Apoſtles, it brough
him in the end to betray h
owne moſt holie Maiſter. An
vve ſee dayly that robbers ſtic
not to kil men, vvhom they ne-
uer did ſee before, and to whom
they haue no hatred nor emnitie
only for deſire to take from them
that more or leſſe vvhich they
carrie about them. And God
permitteth that cõmonly thoſe
vvhich take from other men,
enioy it not long. As it fel to Iu-
das, who hanged hymſelf, and al
theues ordinarily fal into the
hands of iuſtice.

Of the

Of the eight commandement.

Scholar.

WHAT doth the eight commandement con-

taine?

M. Hitherto hath benne ſpoken of iniuries, which are committed againſt our neighbour in deedes, novv folovv the iniuries vvhich are done by vvordes. And therfore the eight cómandement forbiddeth falſe witnes, vvhich is the moſt principal iniurie, that is committed vvith vvordes.

S. I vvould knovv, vvhether it be againſt this commandement, vvhen one ſpeaketh that is falſe vvithout harme to anie man?

M. One may ſpeake that is falſe, three maner of wayes. Firſt with damage to our neighbour, as whē one accuſeth an other before the iuſtice,

iuſtice, that he hath ſtolen or killed, or the like, knovving that it is not true. And this is a vvicked and pernicious lie. Secondly, to helpe or excuſe his neighbour, as vvhen one telleth a lie to ſaue an other from ſome danger. And this is called an officious lie. Thirdly, vvhen one telleth a lie, vvithout either harming or helping anie man. And this is called an idle lie. The firſt of theſe three manners, is properly forbidden by this commandement, becauſe it is not only a falſe teſtimonie, but vniuſt alſo, and a moſt greeuous ſinne. The other tvvo maners albeit they containe not alvvayes iniuſtice, and are not ſo greeuous ſinnes, as the firſt, yet they are alvvayes ſinnes, at the leaſt venial. For that a lie ought not to be told for anie thing in

the vvorld.

S. Doth this precept containe anie thing, beſides the prohibition of a lie?

M. It containeth the prohibition of three other ſinnes, vvhich are committed by the tongue, and in ſome ſorte are reduced to falſe vvitnes: which are, Contumelie, Detraction, and Curſing.

S. What is meant by Contumelie?

M. A contumelie is an iniurious vvord, ſpoken to diſhonour or diſcredite our neighbour. As if one ſay to an other, that he is ignorant, or of litle vvit, baſe, infamous, or the like. And that this is a great ſinne, being ſpoken vvith an iniurious meaning, our Sauiour declareth in the holie Goſpel, vvhere he ſaith, that he that calleth his brother foole, *Mat 5.*

ſhal be guiltie of hel fire. I ſaid vvhen it is ſpoken with an iniurious mind, for vvhen it is ſpoke in ieſt, or to admoniſh, or correct, as ſometimes a father ſpeaketh to his child, or a maiſter to his ſcholar, without meaning to iniurie him, then it is not contumelie, nor anie ſinne, for moſt part, but ſometimes it may be a venial ſinne.

S. What is detraction?

M. Detraction is to take avvay the fame of our neighbour, in ſpeaking euil of him. And this is done, ether by ſpeaking il falſly, or by telling ſome euil that is true, but vvas ſecret. Wherby our neighbour loſeth the good name vvhich he had vvith them, vvho did not knovv his ſinne before. And this detraction is a very frequent ſinne amongſt men,

men, and very greeuous and dangerous, becauſe a mans name is more vvorth then his goods, and by ſome it is more eſtemed then life it ſelfe. And therefore it is a great vvrong to make them loſe it. And wheras it is an eaſie thing to find remedie for other loſſes, a good name when it is loſt, is not recouered without great difficultie. And beſides al this, he that by his detraction, hath taken it away, is bond to reſtore it. Wherfore, it is a moſt profitable counſayl, to ſpeake vvel alvvayes of al men, vvhen it can be done with truth, and when it can not, then to be ſilent.

S. What meaneth curſing?

M. Malediction or curſing is vvhen one curſeth his neighbour, as by ſaing, curſed be he; or by vttering, other ſortes of

maledictiõs againſt him as ſayng; ſuch an euil, or ſuch an one take thee. And this curſing is a moſt greeuous ſinne, when it is ſpoké vvith hatred, and vvith deſire that ſuch euils come vnto his neighbour in earneſt. But when it is done vvithout hatred or euil deſire, as in ieſt, or to make ſport, or vpon ſome ſodayn diſdayn, vvithout regard to that he ſpeaketh, it is leſſe euil, yet it is for al that, al vvayes euil; for that from the mouth of a chriſtian, vvho is the ſonne of God by adoption, nothing ought to paſſe but benediction.

Of the nenth Commandement.

Scholar.

VVHAT doth the ninth commandement contayne?

M. It contayneth the prohibi-

tion

tion of the deſire to haue thy neighbours vvife. For that albeit in the ſixt commandement adulterie is forbidden; yet God would ſeuerally forbid the deſire of adulterie, to giue vs to vnderſtand, that theſe tvvo are diuers ſinnes.

S. It ſemeth that in this commandement the deſire of adulterie, vvhich a vvoman committeth with the huſbād of an other vvoman is not forbiddē; but only the deſire of adulterie, which a man committeth vvith the vvife of an other man, ſeing it is ſaid, thou ſhalt not deſire thy neighbours vvife.

M. It is not ſo. But the deſire of adulterie is forbidden as vvel of a vvoman, as of a man, for albeit it is ſaid, thou ſhalt not deſire thy neighbours wife: yet that is ſpo-

ken vnto the man, is vnderſtood to be ſpoken alſo to the vvoman: becauſe in the man as more noble, is contained alſo the woman. And beſides, euerie one knovveth that the adulterie of a woman, is more infamous, at leaſt in the ſight of the vvorld, then of a man, as the honeſtie and ſhamfaſtnes, is alſo more commended in a vvoman, then in a man. Seing then it is forbidden to a man, to deſire an other mans vvife, without doubt it is alſo forbidden to a vvoman, to deſire an other vvomans huſband.

S. You haue ſaid before, that vvhere adulterie is forbidden, al other carnal ſinnes are alſo forbidden. I deſire to knovv vvhether the ſame be vnderſtood of the deſire.

M. There is no doubt at al, but

but that vvhen the desire of adulterie is forbidden, the desire also of fornication, and of al other dishonesties, is vnderstood to be forbidden, for that the same reason is of al these sinnes.

S. I vvould knovv, vvhether euerie desire of an other mans vvife be sinne, although there be no consent of the vvil to such a desire?

M. S. Gregorie the Pope, hath taught vs, that in an euil desire there are three degrees. The first is called suggestion: the second delectation: the third consent. Suggestion is vvhen the diuel putteth into the minde a dishoneſt thought which is accompanied vvith a sodaine begining of euil desire: and if to this suggestion, there be resistance made presently, so that it come to no

in resp. ad qua. S. Aug. c. vlt.

delight, a man doth not ſinne but merite before God: but if the ſuggeſtion paſſe to a ſenſual delectation, and there be no conſent of reaſon, and vvil, then a man is not vvithout ſome venial ſinne; but if to the ſuggeſtiõ, and delectation the conſent of reaſon and vvil be annexed, ſo that a man perceyue it, and deſire it, and vvillingly ramayne in ſuch a deſire and thought, it is a mortal ſinne, and this is that vvhich is properly forbidden in this commandement.

Of the tenth Commandement.

Scholar.

VVHAT doth the tenth commandement contayne?

M. It contayneth the prohibition of the deſire of an other mans goods, as wel immouable,

as are

as are his houſes and lands, as moueable, ſuch as money, cattel, fruites, and other things. And ſo is perfect iuſtice fulfilled, vvhen vve do no iniurie to our neighbour neither in vvorke nor in worde nor ſo much as in thought and deſire.

S. I do maruel that God hauing forbidden murder, adulterie, and theft, he doth not forbid the deſire of murder, as he forbiddeth the deſire of adulterie, and theft.

M. The reaſon is this, becauſe a man doth not deſire principally anie thing, but that vvhich bringeth him ſome good, at the leaſt in apparance. And ſo he deſireth adulterie, becauſe it bringeth delight: he deſireth theft, for that it bringeth profit: murder bringeth no good at al; & therfore it is not deſired for it ſelfe, but only to

attrayne to adultrerie, or to theft, or to ſome other his deſignments. For this cauſe, though the deſire of murder, be a moſt greeuous ſinne, yet God did nor forbid it particularly: for that it might be vnderſtood as forbidden, vvhen murder it ſelfe vvas forbidden. Beſides, hauing ſhut the dores to diſordinat deſires of delectations, and of cõmodities, conſequẽtly were ſhut vp alſo the deſires of murder, which for moſt part is not deſired, but to attayn to ſome commoditie, or delight.

S. I vvould knovv, for vvhat cauſe the deſire is neuer prohibited by human lavves, as we ſee it is forbidden in this lavv of God.

M. The reaſon is manifeſt, for that men, although they be Popes, or Emperours, do not ſee the hartes, but only the exterior thinges,

ges, and therfore being not able to iudge the thoughts and desires, much lesse can they punish them, & so it is not conuenient they should busie them selues in forbidding them. But God that discerneth the hartes of al men, can punish the euil thoughts and desiers: and therfore he forbiddeth them in his holie lavv.

The declaration of the Precepts of the Church.

CHAP. 7.

Scholar.

BESIDES the commandemẽts of God, I would know if there be anie other to be obserued.

M. There are the Precepts of holie Church, vvhich are these.

1 To be present at Masse on cõmanded feastes.

2 To fast the Lent, the foure Im-

Friday is also fasting day

bre vveekes, and commanded Eues of Feastes. Also to abstayn from flesh vpon fryday and saturday.

Where custom so bindeth, as it doth in England

3 To confesse at the least once in the yeare.

4 To receiue the B. Sacrament at the least at Easter.

5 To pay tithes to the Church.

6 Not to solemnise Mariages in times prohibited, to vvit, from the first Sunday of Aduent vntil the feast of the Epiphanie, and from the first day of Lent til the Octaues of Easter; But of these commandements, I vvill say no more novv, partly becausé they are easie, partly for that of the Masse, of Confession, and Communicating, as also of Fasting vve shal speake hereafter, vvhen we shal declare the holie Sacraments of the Church.

The

The declaration of the Euangelical Counſailes.

CHAP. 8.

Scholar.

I DESIRE to knovv, if beſides the commandements of our Lord, there be anie counſails alſo of his, to liue more perfectly.

M. There are manie moſt holie counſails, and moſt profitable, to obſerue the commandements vvith more perfection: But there are three moſt principal, voluntarie pouertie, chaſtitie, and obedience.

S. Wherin conſiſteth the counſail of pouertie.

M. In not hauing anie thing proper, al his goods being geueu to the poore, or put into the cōmon, which likewiſe hath geuen al to the poore. Aud this counſaile Chriſt taught not only in

vvordes: but alſo by his exam-
ple. And after Chriſt, the holie
Apoſtles folovved it, as alſo al
the firſt Chriſtiãs did, who dwel-
Act. 4. led in Hieruſalem, in the time of
the primitiue Church: & finally
al religious perſons make vow
to obſerue this holie counſaile of
voluntarie pouertie.

S. Wherin conſiſteth the coun-
ſaile of chaſtitie?

M. In a reſolution to be perpe-
tually chaiſt, not only abſtayning
from al ſortes of carnal ſinnes,
but alſo from Mariage. And this
conſaile alſo our Lord taught by
vvorde and example. And our
Ladie likevviſe obſerued the
Mat 19 ſame, S. Iohn Baptiſt, al the A-
poſtles, after they vvere called
by Chriſt to the Apoſtleſhip.
And al religious perſons make
particular vovv hereof as alſo al
Eccle-

Eccleſiaſtical men, that take holie Orders.

S. Wherin conſiſteth the counſail of obedience?

M. In renouncing our proper iudgement, and proper vvil, vvhich in the holie Goſpel is called, denying of a mans ſelfe, and to ſubiect him ſelfe to the vvil of his ſuperiour, in al things that be not againſt God. And this counſail likewiſe the Sauiour of the vvorld, taught not only in vvord, but alſo by his example obeying in al things his eternal Father, and ſubmitting him ſelfe vvhen he vvas a child, to his mother, and to S. Ioſeph, his ſuppoſed father, the ſpouſe of our B. Ladie, albeit in dede he vvas not his father, being borne of a mother, vvho vvas alvvays a virgine. And this is the third coun-

Mat. 16.

Luc 2.

counſail, to the vvhich al religious perſons bynd them ſelues by vovve.

S. Wherfore are there three principal counſailes and no moe?

M. Becauſe theſe principal counſailes ſerue to take avvay the impediments of perfection: that conſiſteth in charitie, for the impediments are three, to vvit the loue of goods, vvhich is taken avvay by pouertie: the loue of carnal pleaſures, vvhich is taken avvay by chaſtitie: and the loue of honor, and povver, vvhich is takē avvay by obedience. Moreouer becauſe a man hath but three ſortes of goodes, to wit, a ſoule, a bodie, and his exterior wealth, therfore geuing the exterior goods to God by pouertie, his bodie by chaſtitie, and his ſoule by obedience, he maketh a

Sacri-

Sacrifice vnto God, of al that he hath, and ſo diſpoſeth himſelf to perfection of charitie, in the beſt maner that in this life is poſſible.

The declaration of the Sacraments of holie Church.

CHAP. 9.

Scholar.

I HAVE learned through the grace of our Lord, the three principal partes of Chriſtian doctrine, it remaineth that you declare vnto me the fourth, which, if I vvel remember, contayneth the ſeuen Sacraments of the Church?

M. This part of doctrine is alſo very profitable, & therfore it is conuenient that you learne it vvith great diligence. You muſt then knovv, that in the holie Church there is a great treaſure, to vvit theſe holie Sacraments, by mea-

by meanes vvherof, vve receiue the grace of God, vve keepe it vve increaſe it, and vvhen by our defalt we loſe it, we may recouer it againe. I vvil therfore declare vnto you vvhat a Sacrament is, hovv manie Sacramẽts there be, by vvhom they vvere inſtituted, and ſome other fevv things: and after vve vvil come to the declaration of euerie one of them in particular.

Conc. Tridẽt. Sef. 7.

S. Beginne then I pray you, to declare what a Sacramẽt is, vvhich I much deſire to vnderſtand.

M. A Sacrament is a holie Myſterie, by which God beſtoweth his grace, and with al it repreſenteth exteriorly the inuiſible effect, vvhich grace vvorketh in our ſoule. For if vve vvere ſpirites vvithout bodies, as the Angels are, God vvould geue vs his grace

S. Chr. bo. 83. in Mat

ſpiritu-

ſpiritually: but becauſe vve are compoſed of a ſoule and a bodie, therfore our Lord condeſcending to our nature, geueth vs his grace by means of certayn corporal actions, vvhich, as I haue ſaid, together vvith certaine exterior ſignes declare to vs the invvard effect of grace. As for example, holie Baptiſme, vvhich is one of the Sacraments, is done by waſhing the bodie vvith vvater, and therv vith calling vpon the moſt holie Trinitie. By means of vvhich ceremonious vvaſhing, God geueth his grace, and putteth it in the ſoule of him, that is baptiſed. And it inſtructeth vs, that as that vvater vvaſheth the bodie, ſo grace waſheth the ſoule aud clenſeth it from al ſinne.

S. If I haue vvel vnderſtood, three conditions are requiſit to the

the nature of a Sacrament: first, that it be a ceremonie, or as we vvould say, an exterior action: the second that God by it geueth his grace: the third that the same ceremonie haue a similitude with the effect of grace, and so represent and signifie it exteriorly.

M. You haue vnderstood it very vvel. Novv you haue to know further, that these Sacraments are in al seuen, & are called, Baptisme, Confirmatiõ or Chrisme, Eucharist, Penance, Extrem Vnction, Order, and Matrimonie. The reason vvherfore they are seuen is this: for that God would procede in geuing vs spiritual life, as he vseth to procede in geuing vs our corporal life. Touching corporal life, first is needful to be borne, secondly is needful to grovv, thirdly is needful to be norished:

Conc. Tridet. Sess. 7. can. 1.

norisshed: fourthly vvhen a man falleth sicke it is needful he vse phisike: fiftly, vvhen he must fight, he hath need to arme himself: sixtly is needful, that there be some to gouerne, and rule those that are novv borne and grovven: seuenthly, is needful there be some to multiplie mankind: for seyng those that are borne do die, if others shoudl not suceede, mankind vvould soone decay. So then touching the spiritual life, first it is needful that Gods grace be borne in vs, and this is done by Baptisme: secondly it is needful that the same grace increase & be made strong: and this is done by Confirmation: thirdly is needful, that it be norisshed, and mantayned, and this doth the Eucharist worke: fourthly is needful that it be recouered,

by meanes vvherof, vve receiue
Conc. the grace of God, vve keepe it,
Trident. vve increase it, and vvhen by our
Sess. 7. default we lose it, we may recouer
it againe. I vvil therfore declare
vnto you vvhat a Sacrament is,
how manie Sacraments there be,
by vvhom they vvere instituted,
and some other fevv things: and
after vve vvil come to the decla-
ration of euerie one of them in
particular.

S. Beginne then I pray you, to de-
clare what a Sacrament is, vvhich
I much desire to vnderstand.

M. A Sacrament is a holie Myste-
rie, by which God bestoweth his
S. Chr. grace, and with al it representeth
bo. 83. exteriorly the inuisible effect,
in Mat vvhich grace vvorketh in our
soule. For if vve vvere spirites
vvithout bodies, as the Angels
are, God vvould geue vs his grace

spiritu-

ſpiritually: but becauſe vve are compoſed of a ſoule and a bodie, therfore our Lord condeſcending to our nature, geueth vs his grace by means of certayn corporal actions, vvhich, as I haue ſaid, together vvith certaine exterior ſignes declare to vs the invvard effect of grace. As for example, holie Baptiſme, vvhich is one of the Sacraments, is done by waſhing the bodie vvith vvater, and therevvith calling vpon the moſt holie Trinitie. By means of vvhich ceremonious vvaſhing, God geueth his grace, and putteth it in the ſoule of him, that is baptiſed. And it inſtructeth vs, that as that vvater vvaſheth the bodie, ſo grace waſheth the ſoule aud clenſeth it from al ſinne.

S. If I haue vvel vnderſtood, three conditions are requiſit to the

the nature of a Sacrament: firſt, that it be a ceremonie, or as we vvould ſay, an exterior action: the ſecond that God by it geues his grace: the third that the ſame ceremonie haue a ſimilitude with the effect of grace, and ſo repreſent and ſignifie it exteriorly.

M. You haue vnderſtood it very vvel. Novv you haue to know further, that theſe Sacraments are in al ſeuen, & are called, Baptiſme, Confirmatiõ or Chriſme, Euchariſt, Penance, Extrem Vnction, Order, and Matrimonie. The reaſon vvherfore they are ſeuen is this: for that God would procede in geuing vs ſpiritual life, as he vſeth to procede in geuing vs our corporal life. Touching corporal life, firſt is needful to be borne, ſecondly is needful to grovv, thirdly is needful to be noriſhed:

Conc. Tridet. Seſſ. 7. can. 1.

norisshed: fourthly vvhen a man falleth sicke it is needful he vse phisike: fiftly, vvhen he must fight, he hath need to arme himself: sixtly is needful, that there be some to gouerne, and rule those that are novv borne and grovven: seuenthly, is needful there be some to multiplie mankind: for seyng those that are borne do die, if others shoudl not suceede, mankind vvould soone decay. So then touching the spiritual life, first it is needful that Gods grace be borne in vs, and this is done by Baptisme: secondly it is needful that the same grace increase & be made strong: and this is done by Confirmation: thirdly is needful, that it be norisshed, and mantayned, and this doth the Eucharist worke: fourthly is needful that it be recouered,

couered, vvhen it is loſt, and thi
is done by the medicine of Pe
nance. Fiftly is needful, that a
the point of death, a man arm
himſelf againſt the infernal eni
mie, vvho then, more then eue
aſſalteth vs, and this doth Ex-
treme Vnction vvorke. Sixtly i
neceſſarie that there be in the
Church ſuch as may guid and go
uerne vs in ſpiritual life, and thi
is done by Orders. Seuenthly
is needeful, that there be in the
Church, ſuch as do multiplie
mankind, and the number of the
faithful therby, & this is done by
the Sacramẽt of Matrimonie.

S. Who found out, and inſti-
tuted ſo maruelous things?

Conc. Tridẽt. Seſſ. 7. can. 1. M. Theſe Sacraments being ſo admirable, could not be deuiſed othervviſe, then by diuine wiſ-dome, nor inſtituted, by anie other

ther then by God, vvho can eue grace, and ſo Chriſt our Lord, vvho is God & man, deuiſed & inſtituted them. Moreouer all the Sacraments are as certaine conducts, by vvhich the vertue of Chriſts Paſſion is deriued vnto vs. And ſure it is, that none cã beſtow the treaſure of Chriſts paſſion, but in that maner & by thoſe means, vvhich Chriſt hath ordained.

S. I vvould gladly knovv, if in the time of the old Teſtament, there vvere Sacraments, and if they vvere ſo excellent as ours.

M. There vvere manie Sacraments in the old Teſtament, but they vvere different from ours in foure things. *Conc. Trid. Seſs. 7. can. 1.*

Firſt, thoſe vvere mo in mumber then ours; and therfore the old law vvas harder then the nevv

8. Aug lavv. Secondly, thoſe vvere no
Ep116. ſo eaſie to be obſerued as our
are. Thirdly, thoſe vvere mor
obſcure, wherby few vnderſtoo
what they ſignified: vvheras our
haue ſo cleare ſignification, tha
euerie one may vnderſtand them.
Fourthly, thoſe did not geu
grace, vvhich ours do: but did
only figuratiuely foreſhevv and
promiſe it. So that our Sacramēt
are much more excellent: being
fevver, more eaſie, more cleare,
and more effectual, then thoſe
were.

S. I vvould alſo knovv, vvhich amongſt our ſeuen Sacraments is the greateſt of al?

M. They are al great, and euerie one of them hath ſome peculiar greatnes. The greateſt of al is the moſt holie Sacrament of the Euchariſt, for in it is contained the

Author

Author of grace, and of al goodnes, vvhich is Chriſt our Lord. Yet touching the neceſſitie, the moſt neceſſarie of al are Baptiſme & Penance. In reſpect of the dignitie of thoſe that can miniſter the Sacramẽts: the more worthie are Confimation, and Order, becauſe theſe two Sacraments, can not be geuen ordinarily, but by a Biſhop. In reſpect of the facilitie, the moſt eaſie is Extrem Vnctiõ, becauſe by it ſinnes are remitted vvithout truble of penãce. Touching the ſignification, Matrimonie is the greateſt, becauſe it ſignifieth the vnion of Chriſt vvith the Church.

Of Baptiſme.

Scholar.

BEGINE, if you pleaſe, to declare the firſt Sacrament: & firſt tel me vvherfore is it called

Baptiſme.

Baptiſme?
M. This name of Baptiſme is
greeke vvord, and it ſignifieth
vvaſhing: but holie Church vſe
this greeke vvord, becauſe th
vvord vvaſhing is to commo
and is vſed euerie day in commo
thinges. And therfore to the en
this Sacrament ſhould haue
proper name, and ſhould be th
better knovven, and honored,
is called Baptiſme.
S. What things are neceſſairie t
the Sacrament of Baptiſme?
M. Three things at the leaſt ar
neceſſarie, and learne them vve
becauſe in certaine caſes of ne-
ceſſitie, as vve ſhal ſay hereafter
euerie one may baptiſe: and ther-
fore it is good that euerie on
knovv hovv to do it. Firſt is re-
quired true and natural vvater,
vvhich muſt be applied to the
partie

partie that is baptiſed. Secondly at the ſame time vvhen the water is vſed, theſe vvordes muſt be ſpoken: *I baptiſe thee in the name of the Father, and of the Sonne, and of the Holie Ghoſt.* Thirdly it is neceſſarie, that the perſon that baptiſeth haue intention to baptiſe, that is, to geue the Sacrament, vvhich Chriſt hath inſtituted, & vvhich holie Church vſeth to geue, vvhen ſhe baptiſeth. For if one had intention only to ieſt, or to vvaſh only the bodie of ſome fowlnes, he ſhould ſinne moſt greeuouſly, and it vvere no baptiſme: & ſo the poore ſoule vvere not baptiſed.

S. What effect vvorketh Baptiſme?

M. It vvorketh three effects. Firſt it reneweth a man perfectly, geuing him the grace of God, by

vvhich, being before the child of the diuel, he becommeth the child of God, and of a finner becommeth iuſt; and it doth not only vvaſh the ſoule from al ſpot of ſinne, but it deliuereth it alſo from al the paines of Hel, and of Purgatorie. In ſo mueh that if one ſhould dye immediatly after Baptiſme, he ſhould goe directly into Heauen, as if he had neuer committed ſinne. Secondly, Baptiſme leaueth in the ſoule a certaine ſpiritual marck, which can not by anie meanes be taken avvay, by vvhich it ſhal for euer be knovven, yea alſo in thoſe vvhich go to hel, that they receiued Baptiſme, and that they had bene of the ſheepe of Chriſt. As by the peculiar markes it is knovven in this vvorld, to vvhom ſlaues, or cattle do belong. And this

this is the cauſe vvhy Babtiſme can not be taken oftener then once: for it is neuer loſt, this effect therof remayning for euer printed in the ſoule. Thirdly, by Baptiſme a man entreth into the Church, and is partaker of al the benefits therof, as a child of holie Church, and maketh profeſſion to be a Chriſtian, and to be readie to obey thoſe, that in place of Chriſt gouerne the Church.

S. To whom doth it belong properly to geue Baptiſme?

M. It belongeth to a Prieſt by proper office, and chiefly to thoſe vvho haue charge of ſoules. But vvhen a Prieſt can not be had, it belongeth to a Deacon, and in caſe of neceſſitie, to vvit, vvhen there is danger, that the partie ſhould die vvithout Baptiſme, it belongeth to euerie one, as wel

vvhich, being before the child of the diuel, he becommeth the child of God, and of a ſinner becommeth iuſt; and it doth not only vvaſh the ſoule from al ſpot of ſinne, but it deliuereth it alſo from al the paines of Hel, and of Purgatorie. In ſo mueh that if one ſhould dye immediatly after Baptiſme, he ſhould goe directly into Heauen, as if he had neuer committed ſinne. Secondly, Baptiſme leaueth in the ſoule a certaine ſpiritual marck, which can not by anie meanes be taken avvay, by vvhich it ſhal for euer be knovven, yea alſo in thoſe vvhich go to hel, that they receiued Baptiſme, and that they had bene of the ſheepe of Chriſt. As by the peculiar markes it is knovven in this vvorld, to vvhom ſlaues, or cattle do belong. And this

this is the cauſe vvhy Babtiſme can not be taken oftener then once: for it is neuer loſt, this effect therof remayning for euer printed in the ſoule. Thirdly, by Baptiſme a man entreth into the Church, and is partaker of al the benefits therof, as a child of holie Church, and maketh profeſſion to be a Chriſtian, and to be readie to obey thoſe, that in place of Chriſt gouerne the Church.

S. To whom doth it belong properly to geue Baptiſme?

M. It belongeth to a Prieſt by proper office, and chiefly to thoſe vvho haue charge of ſoules. But vvhen a Prieſt can not be had, it belongeth to a Deacon, and in caſe of neceſſitie, to vvit, vvhen there is danger, that the partie ſhould die vvithout Baptiſme, it belongeth to euerie one, as wel

Prieſt as lay-man, as vvel man as vvoman: but alvvays order is to be obſerued, that a vvoman baptiſe not, if a man may be had; and that a lay-man baptiſe not, if any Eccleſiaſtical perſon be perſent, and amongſt Eccleſiaſtical, alvvays the leſſe muſt geue place to the greater.

S. I maruel that Baptiſme is geuen to litle children ſcarce borne, vvho do not knovv vvha they take.

M. The neceſſitie of Baptiſme i ſo great, that vvho dieth withou it, or at the leaſt without deſiring *Ioan.3.* it, can not enter into heauen: and becauſe litle infants are in grea danger to die eaſely, and can no at that age haue anie ſuch deſir of Baptiſme; it is therfore neceſ- ſarie to baptiſe them, vvith al ſpede that may be. And although they

they knovv not vvhat they take, the Church ſupplieth that defect, which by the godfather, and godmother anſvvereth, and promiſeth for them: and this ſufficeth: becauſe as by the meanes of Adam vve are fallen into ſinne, and into the offence of God, not knovving anie thing: ſo God is contented, that by the meanes of Baptiſme, and of the Church, we be deliuered from ſinne, & turne into his grace, yea though vve knovve nothing therof.

S. What meaneth godfather and godmother of vvhom you ſpoke, and vvhat is their office?

M. To the adminiſtratiõ of Baptiſme, by ancient cuſtome of the Church, concurreth a man, who is called a godfather, and alſo a vvoman, vvho is called a godmother, that is, an other father and

S. Dionysi. Eccles. Hier. ca. vlt. in fine.

mother in things pertayning to God. And these two, or one of them holdeth the child, while it is christned, and answereth for it, when the Priest demandeth of the child, if it will be baptised, and if it beleue the Articles of the faith, and other such like things. And after when the child groweth in yeares, the godfather and godmother are bound, to haue care to instruct it, in matters of faith, and in good maners, if the father and mother be herein negligent. And moreouer it is to be noted, that by Baptisme they become alied by a spiritual affinitie, to the partie that is baptised, and to his father and mother, as vvel he that baptiseth, as the godfather and godmother.

We

Of the Sacrament of Confirmation

Scholar.

VVE haue ſpoken ſufficiently of Baptiſme, tel me now, I pray you, vvhat meaneth Confirmation or Chriſme, vvhich is the ſecond Sacrament.

M. The ſecond Sacrament is called Confirmation, becauſe the effect therof is to confirme the baptiſed in faith, as vve ſhal ſay by & by. It is alſo called Chriſme which is a greeke vvord, and ſignifieth vnction, becauſe in this Sacrament the forehead of the perſon that receiueth this Sacrament, is anointed vvith holie Chriſme. For as in Baptiſme the baptiſed is vvaſhed vvith water, to ſignifie that the grace of God vvaſheth his ſoule from al ſpot of ſinnes: ſo in Chriſme the forehead is anointed, to ſignifie that

the grace of God anoynteth the ſoule, and ſo comforteth and fortifieth it, that it may fight againſt the diuel, and confeſſe boldly the holie faith, vvithout feare of torments, or of death it ſelfe.

S. In vvhat time ought this Sacrament to be receiued?

M. It ought to be receiued, when the childe is come to vſe of reaſon, becauſe then he beginneth to confeſſe his faith, & hath nede to be confirmed, and eſtabliſhed in the grace of God.

S. Doth this Sacrament vvorke anie thing els, beſides the fortifying of the ſoule?

M. It leaueth a caracter or marck fixed and printed in the ſoule, vvhich neuer can be ſcraped out: and therfore this Sacrament can not be receiued oftener thé once.

S. What nede is there to imprint

in the ſoule anie other marck, ſeing that of baptiſme may ſuffice?
M. This ſecõd caracter or marck is not imprinted vvithout cauſe. For that by the firſt, a man is only knovven to be a Chriſtian, that is of the familie of Chriſt: but by this ſecond it is knovven, that he is a ſoldiar of Chriſt, and therfore he carrieth in his ſoule the armes of his captain, as in the vvorld, ſoldiars carrie them on their garments, and whoſoeuer receiue this Sacrament, and goe into hel, ſhal haue the greater confuſion, for that euerie one ſhal ſee, that they made profeſſion of the ſoldiars of Chriſt, and are after ſo fovvlly reuolted from him.

Of the Sacrament of the Euchariſt.

Scholar.

MAY it pleaſe you declare to me now the third Sacra-

ment. And first tel me vvhat meaneth this vvord Eucharist?
M. This is a greke vvord also & it signifieth grateful memorie, or thanks-geuing. For in this Sacrament, memorie is made, and thankes are geuen to God, for the most excellent benifite, of the holie Passion of our Sauiour, and vvithal there is geuen the true bodie, and blood of our Lord, for vvhich vve are bond to render perpetual thankes to God.
S. Declare to me more fully al that is conteyned in this holie Sacrament, that knovving the greatnes therof, I may the better honour it.
M. The Hoste, vvhich you see vpon the Altar, before it be consecrated, is nothing els but a litle bread, made in forme of a thine vvafer çake: but immediatly vvhen

vvhen the Prieſt hath pronounced the conſecration, there is preſent in that Hoſte the true bodie of our Lord: and becauſe the true bodie of our Lord is liuing, and vnited to the Diuinitie, in the perſon of the Sonne of God, therfore together vvith the bodie is the blood alſo, and the ſoule, and the Deitie, and ſo vvhole Chriſt, God & man. In the ſame manner in the Chalice, before the conſecration, there is nothing els but a litle vvine, vvith a litle vvater: but ſodanly the conſecration being ended, there is the true blood of Chriſt: and becauſe the blood of Chriſt is not forth of his bodie, therfore in the Chalice together vvith the blood, are the bodie, the ſoule, and the Deitie of the ſame Chriſt: and ſo vvhole Chriſt God and man.

S. I

S. I do yet ſee that the Hoſt after the conſecration, hath the figure of bread as before, and that which is in the Chalice, the figure of vvine as before.

M. So it is, that in the Hoſt there remaineth the figure, and alſo the colour, & the taſte of bread, vvhich was there before, but not the ſubſtance of bread, vvhich vvas before. And ſo vnder the forme of bread, there is not bread, but the bodie of our Lord. And the better to vnderſtand this I wil geue you an example: you haue heard that Lot his wife was conuerted into a ſtatue of ſalt. Thoſe that ſaw the ſtatue, did ſee the figure of Lot his wife, which thē was not any more Lots wife but vnder the figure of a woman was ſalt. As therfore in that cōuerſion, the inward ſubſtance

Geneſ. 19.

vvas

was changed, and the owtward ſhape remayned: ſo in this Myſterie, the inward ſubſtance is changed from bread into the bodie of our Lord, the owtward figure of bread remaining, which was there before. The ſame alſo you are to vnderſtand of the Chalice, that is, that there is the figure, the taiſt, the colour and the ſmel of vvine: yet is there not the ſubſtance of wine, but the blood of our Lord, vnder that forme of vvine.

S. It ſeemeth to me a great thing that a great bodie, as that of our Lord, cā be vnder ſo litle a forme as that of the conſecrated Hoſt.

M. It is certainly a great thing, but the power of God is alſo great, vvho can do greater things then vve can vnderſtand: and ſo Chriſt vvhen he ſaid, in the holie

Goſpel

Mat. 19. Goſpel, that God could make a camel, vvhich is a beaſt bigger then a horſe, to paſſe through the eye of a nedle, he added, that vvith men theſe things are impoſſible, but vvith God al things are poſſible.

S. I would be glad to haue ſome example, how the ſame bodie of our Lord, cā be in ſo manie hoſtes as are in ſo manie Altares?

M. It is not needful to vnderſtād the vvonders of God; but it ſufficeth to beleeue them; ſeeing we are certaine that God can not deceiue vs. Yet I vvil geue you an example for your conſolation. It is ſure that our ſoule is but one and is vvhole in al the mēbers of the bodie, al vvholy in the head, al in the feete, yea vvhole in euerie litle part of our bodie; vvhat maruel is it then, that God can make

make the bodie of his Sonne to be in manie Hoſtes, ſeing one & the ſame ſoule, to be vvhole and intire, in ſo manie and ſo diuers and diſtinct partes of the bodie?

It is read in the life of S. Anthonie of Padua, that the ſame time he vvas preaching in a citie of Italie, he was alſo by Gods powre in Portugal, to do ſome other good vvorks. And if God could make Sainct Anthonie, to be in two places at one time, ſo farre diſtant, & that in his proper forme, vvherfore can he not make that Chriſt be preſent in manie Hoſtes, vnder the forme of the ſame Hoſtes?

S. Tel me, I pray you, if Chriſt depart from Heauen when he commeth into the Hoſts, or remaineth he ſtil in Heauen?

M. When our Lord beginneth to be pre-

be preſent in the holie Hoſt, he departeth not from Heauen, but by diuine powre, he is both preſent in Heauen and in the Hoſt. Take the example of our ſoule: vvhen one is a child of few daies old, and very litle as you ſee, and being meaſured is found to be but one palme in length, after increaſing he becommeth duble ſo bigge as he vvas before, and ſo being meaſured, he is about two palmes: now I demand of you, if the ſoule vvhich vvas firſt in one palme only, hath left that palme to come into the ſecond or no? Sure it is that it hath not left it, neither is it inlarged becauſe it is indiuiſible; ſo that without leauing the firſt, it commeth alſo into the ſecond: euen ſo our Lord leaueth not Heauen to come into the Hoſt, neither leaueth he one

Hoſt

Hoſt to be in an other, but he is preſent in Heauen and in al the Hoſtes at once

S. Now I haue lerned that which is conteyned in this moſt holie Sacrament: I deſire to know what thīgs are requiſit to receiue it vvorthily?

M. Three things are required, the firſt is that the partie do confeſſe him ſelf of al his ſinnes, and procure that he be in the grace of God, vvhen he goeth to communicate, for that one of the cauſes, vvherfore this Sacramēt is geuen to vs, vnder the forme of bread, is to the end vve vnderſtand, that it is geuen to liuingmen, and not to dead men, to nouriſh the grace of God, and to increaſe it. The ſecond thing is, that vve be altogether faſting, that is, that at leaſt from midnight forward we haue taken

taken nothing, no not ſomuch as a litle vvater. The third that vve vvel vnderſtand vvhat vve doe, and that vve haue deuotion vnto ſo great a Myſterie: and therfore this Sacrament is not geuen to childrē, neither to fooles, neither to anye other that hath not the vſe of reaſon.

S. How often ought we to cōmunicate.

ca. Omnis vtri uſque. de pæn. & remiſ.

M. The bond of holie Church is to communicate at leaſt once a yeare, and that at Eaſter. Yet it is conuenient to do it oftner, ſo it be by the aduice of our ghoſtlie father.

S. Declare novv vnto me, the fruite vvhich is gotten by this Sacrament, & the end for vvhich it was inſtituted.

M. For three cauſes, Chriſt our Lord hath inſtituted this moſt no

ble

ble Sacramẽt. Frſt that it ſhould be the meate of ſoules: ſecondly that it ſhould be a Sacrafice of the nevv lavve: thirdly that it might be a perpetual memorie of his Paſſion, and ſo a moſt deare pleadge of his loue tovvards vs.

S. What effect doth it vvorke, in reſpect it is the meate of ſoules?

M. It worketh that effect which corporal meate vvorketh in bodies, & therefore it is geuen to vs in forme of bread: for like as bread conſerueth natural heate wherin the life of the bodie conſiſteth: ſo this moſt holie Sacrament, vvhen it is vvorthely receiued conſerueth and increaſeth charitie, vvhich is the life and health of the ſoule.

S. What effect doth it vvorke as it is a Sacrifice?

M. It reconcileth God vnto the vvordl,

vvorld, and obteyneth manie benifits, not only for the liuing, but alſo for the dead, that are in purgatorie. You muſt vnderſtand that in the old Teſtament they offered vnto God manie Sacrifices of beaſtes, but in the nevv Teſtament in place of al thoſe Sacrifices, is ſucceeded the Maſſe, in vvhich by the hands of the Prieſt is offered vnto God, the moſt acceptable Sacrafice of the bodie and bloud of his Sonne, vvhich vvas ſignified in al thoſe ſacrifices of the old Teſtament.

Chryſ. in Pſal. 95. Aug. lib. 1. contra aduerſ. leg. & Prophet. ca. 20.

S. What effect worketh it, as the memorial and pledge of the loue of our Lord tovvards vs?

M. It maketh vs mindful of ſo great a benifite, and inflameth vs to loue him againe, that hath loued vs ſo much. And therefore like as God in the old Teſtament,

vvould

vvould haue the Ievves not only to eate Manna, vvhich he ſent them from Heauen, but alſo haue them keepe one veſſel ful of the ſame, in memorie of al the benefits he ſhevved them, vvhen he brought them out of Egipt: ſo Chriſt would that this moſt holie Sacrament, ſhould not only be eaten by vs, but alſo that it be cõſerued on the Altar, and ſometimes carried in proceſſion, that vvhen ſoeuer vve ſee it, vve may remember his infinite goodnes tovvards vs. But in particular the holie Maſſe is a briefe repreſentation of the whole life of our Lord, that the ſame may ſtil remaine in our mindes. *Exod.* 16.

S. I would know how the Maſſe is a repreſentation of the life of Chriſt, that therby I may become more deuout & attentiue, when I am

I am preſent therat.

M. I wil declare it briefly. The Introitus (or beginning) of the Maſſe, doth ſignifie the deſire which the holie Fathers had of the comming of our Lord. The Kyrieleiſon ſignifieth the voice of the ſame Patriarches and Prophets, demanding of God, this comming of Chriſt, ſo long deſiered. *Gloria in excelſis* ſignifieth the Natiuitie of our Lord. The prayers next following ſignifie his preſentation and offerring in the Temple. The Epiſtle, vvhich is reade at the left end of the Altar, ſignifieth the preaching of S. Iohn Baptiſt. Who inuited al mẽ to Chriſt. The Gradual ſignifieth the conuerſion of the people by the preaching of S. Iohn. The Goſpel, which is read at the right end of the Altar, ſignifieth the

preaching of our Lord, vvhich bringeth vs from the left hand vnto the right: that is, from temporal things to eternal, and from ſinne to grace: lights alſo are carried, and incenſe burned to ſignifie, that the holie Goſpel hath lightened the vvorld, and filled it vvith the good ſauors of the glorie of God. The Crede ſignifieth the firſt conuerſion of the holie Apoſtles, and other Diſciples of our Lord. The ſecret prayers after the Crede ſignifie the ſecret practiſes of the Iewes againſt Chriſt. The Preface, which is ſongue vvith a lowd voice, and endeth with *Oſanna in excelſis*, ſignifieth the ſolemne entrance which Chriſt made into Ieruſalem on Palmeſunday. The Canon ſignifieth the Paſſion of our Lord. The eleuation of the holie Hoſt

and

& Chalice repreſēteth to vs, tha
Chriſt was eleuated vpon th
Croſſe. The Pater noſter, ſignifi
eth the prayer of our Lord, vvh
les he did hang on the Croſſe
The breaking of the Hoſt ſigni
fieth the vvounde made by the
ſpeare percing his ſide. The Ag
nus Dei ſignifieth the lamentati
on of the Maries, at the takin
downe of Chriſt from the Croſſe
The communion of the Prieſt
ſignifieth the burial of Chriſt.
The poſt-communion ſongue
vvith ioy, ſignifieth the Reſurre-
ction. *Ite miſſa eſt*, ſignifieth the
Aſcēſion. The benediction of the
Prieſt ſignifieth the commig of
the Holie Ghoſt. The Goſpel a
the end of Maſſe ſignifieth the
preaching of the holie Appoſtles,
when being filled with the holie
Ghoſt, they begane to preache
the

the Goſpel through the whole vvorld, & ſo began the conuerſion of the Gentils.

Of the Sacrament of Penance.

Scholar.

THERE folovveth now the fourth Sacrament, vvhich is called Penance: declare therfore, I pray you, vvhat this Sacrament is.

M. Penãce ſignifieth three things Firſt it ſignifieth a certaine vertue by vvhich a man repenteth himſelf of his ſinnes, and the contrarie vice is called impenitence, to vvit, when a man wil not repent, but vvil perſeuer in ſinne. Secondly vve cal penance the paine and affliction, vvhich a man taketh to ſatisfie to God, for the euil he hath done. And ſo we ſay that one doth great penance, becauſe he afflicteth himſelf much,

vvith faſtings and other auſte-
ritie. Thirdly penance ſignifiet
a Sacrament, inſtituted by Chri
to remit ſinnes of thoſe, vvho af-
ter Baptiſme haue loſt the grac
of God, and do againe repent th
ſame, and deſire to returne int
his fauour.

S. Wherin doth this Sacramen
principally conſiſt?

M. In tvvo things: in the con-
feſſion of the ſinner, and the ab-
ſolution of the Prieſt. For tha
Chriſt hath made the Prieſts iud-
ges of ſinnes cõmitted after Bap-
tiſme, & geuen them authoritie,
in his place, to remit them, ſo the
ſinner confeſſe them, & be other-
wiſe diſpoſed as he ought to be.
So in this cõſiſteth the Sacramẽt,
that like as the ſinner confeſſeth
his ſinnes exteriorly, & the Prieſt
exteriorly pronounceth abſolu-
tion:

on: ſo God invvardly by mea-
es of thoſe vvordes of the Prieſt,
ſſeth that ſoule from the band
f ſinne, vvith vvhich it vvas
ed, and reſtoreth it to grace, and
eliuereth it from that it had de-
rued, to haue bene caſt head-
ng into hel.

. What is neceſſarie for the re-
iuing of this Sacrament?

. Three things are neceſſarie,
ontrition, Confeſſion, & Satiſ-
ction. Which are three partes
f Penance.

. What meaneth Contrition?

. That the hard hart of the ſin-
er become ſoft, & in a certaine
anner, breake it ſelf vvith ſo-
vv, for that it hath offended
od. But in particular, Contri-
on containeth tvvo things, and
e one ſufficeth not vvithout
e other. Firſt that the ſinner be

earneſtly ſorie for al his ſinne
committed after Baptiſme: an
therfore it is neceſſarie to ex
nime vvel, and to conſider al h
actions, and to be ſorovvful, th
he hath not done them accordi
to the lavve of God. Second
that the ſinner haue firme pu
poſe to ſinne no more.

S. What meaneth confeſſion?

M. The ſinner muſt not be con
tent vvith onlie contrition, bu
he muſt goe to the feete of th
Luc. 7. Prieſt, as Magdalen vvent vnt
the feete of Chriſt, and confeſ
his ſinnes, vvith truth not addin
nor diminiſhing, nor mixing an
lye: vvith ſimplicitie, not excu
ſing himſelf, nor laing the fau
on others, neither multiplyin
ſuperflovves vvordes; vvith inte
gritie, vttering them al, not lea
uing anie thing for ſhamefaſtne
an

nd telling the number of euerie
orte, & the circumſtãces which
nie vvay do agrauate the ſinne,
o far as he can remember. Final-
y vvith ſhamefaſtnes, and humi-
tie, not recounting his ſinnes,
s if he told an hiſtorie, but tel-
ng them as things deſeruing
ame, and vnworthie of a Chri-
ian, & humbly deſiring pardon.

What meaneth ſatiſfaction?

. That the ſinner haue pur-
oſe to do penance, and therfore
e muſt willingly accept that pu-
ſhment vvhich his ghoſtlie fa-
er ſhal appoint him, and per-
rme it vvith ſpeede, cõſidering
at God doth him moſt high fa-
our, in pardoning him the eter-
l paine of hel, and is contented
itha temporal paine much leſſe
en his ſinnes haue deſerued.

Tel me now, vvhat fruit this

Sacrament bringeth?
M. We reape foure very gre
commodities by this Sacrame
The firſt is that, vvhich v
ſaid euen now, that God doth p
don vs the ſinnes committed
ter Baptiſme, and doth chan
the eternal paine of hel, into
temporal paine, to be ſuffer
in this life, or in Purgatorie. T
ſecond, that the good vvork
vvhich vve had vvrought, duri
the time we were in grace, a
were loſt by ſinne, are reſtor
to vs by means of this Sac
ment. The third is, that we
loſſed from the band of Excõm
nication, if perhaps we were t
thervvith. For you muſt kn
that Excommunicition is a m
greeuous puniſhment, vvhi
depriueth vs of the prayers of h
lie Chruch, of lawfully receui

the Sacraments, likevviſe of conuerſing vvith faithful people, & finally of holie burial. And from this ſo terrible a puniſhment, we are deliuered, by the Sacramẽt of Penance, according to the auctoritie, vvhich the Confeſſors haue of the Biſhop or of the Pope. Albeit this abſolution from Excommunication may alſo be geuen vvithout the Sacrament, by the Prelate, though he be no Prieſt. The fourth and laſt fruite is, that vve are made capable of the Indulgẽces which the Popes do ofen geue.

S. What is meant by Indulgences?

M. Indulgence is a Liberalitie, vvhich God doth vſe by means of his Vicar, with his faithful, by pardoning their temporal paine, either al or ſome part, which

they were to ſuffer for their ſinnes in this life, or in Purgatorie.

S. What is required for the gayning of Indulgence?

M. That a man be in the grace of God, and therfore he muſt confeſſe himſelf, if he be in ſinne: and that he fulfil ſo much as the Pope apointeth, when he granteth the Indulgence.

S. How often is it neceſſarie to receiue the Sacramẽt of Penance?

Omnis vtriuſque. de pœnit. & remiſ.

M. Holie Church commandeth that euerie one confeſſe, at the leaſt, once in the yeare. But it is further neceſſarie to confeſſe euerie time that the partie vvil cõmunicate, if he be in mortal ſinne. And likevviſe when he is in peril of death, or goeth about anie thing vvherin is danger he may dye. And beſides theſe, it is very wel done to confeſſe often, to

kepe

kepe cleane a mans conſcience, eſpecially for that he that confeſſeth ſeldom can hardly do it wel.

S. There remaineth laſtly, that I demand of you what the workes be, that are grat ful to God, to ſatiſfie for ſinnes?

M. Al are reduced to three, to wit, Prayer, Faſting, and Almes. For ſo the Angel Raphael taught Tobie. *Tob.12* The reaſon wherof is, for that a man hauing a ſoule, a bodie, & external goods: by prayer he offereth vnto God the goods of the ſoule, by faſting the goods of the bodie, by almes the external goods. By prayer is vnderſtood the hearing of Maſſe, ſaying of the ſeuen Pſalmes, the Office of the deade, & other like things. By faſting is vnderſtood al corporal auſteritie as wearing of heare-cloth, whipping, lying on the

ground, pilgrimages, & the like.
By almes is vnderstood, al other
workes of charitie, and seruice
done to our neighbour, for the
loue of God.
S. What is required to fast aright?
M. Three things are required:
to eate once only in the day: and
that about midday, & the longer
it is deferred the better: and to
abstaine from flesh, and *in Lent*,
from eggs, and whit meates.
S. Whether is it better to make
satisfaction our selues to God, by
these workes, or to take Indul-
gence?
M. It is better that our selues
satisfie by these workes, because
by Indulgence is satisfied only,
for the bond of paine, or punish-
ment, but by these workes we do
both satisfie, and withal merite
eternal life: but best of al is, to vse
both

both theſe helpes, ſatisfying our ſelues ſo much as we can, and withal taking Indulgences.

Of the Sacrament of Extreme Vnction.

Scholar.

WHAT is Extreme Vnction?

M. Extreme Vnction is a Sacrament, which our Lord inſtituted for the ſick. It is called Vnction, becauſe it conſiſteth in annoynting the ſicke with holie Oyle, and recyting ouer him certaine prayers. And it is called Extreme, as being the laſt amongſt the vnctions, which are vſed in the Sacraments of the Church. For the firſt vnction is geuen in Baptiſme the ſecond in Confirmation, the third in Prieſthood, the laſt in ſicknes. And it may alſo be called extreme, for that it is geuen at the end of the life.

S. What

S. What be the effects of this Sacrament?

Iaco.5. M. They are three. The first is remission of sinnes, that remaine somtimes after the other Sacraments, to wit, those which the partie did not remember, or not know, and which if he had knowen & remẽbred, he would willingly haue repented, & confessed them. The second is, to cõforte the sicke, and to make him stronger in spirite in that time, whẽ he findeth him selfe oppressed with bodilie infirmities, and with temptations of the diuel. The third is, to restore the health of the bodie, if that be expediẽt, for the eternal saluation of the same sick person. And these three effects are signified by the oyle, which is vsed in this Sacrament, for that oyle refresheth, strengthneth

neth and healeth.

S. At what time ought this Sacrament to be receiued?

M. In this manie do cõmit great error, who wil not take this Sacrament, but when they are in departing thislife. For the true time to take it is, when the phisitions iudge the disease to be dangerous, for vvhen humane remedies seeme to be insufficient, the celestial remedies are chiefly to be sought for. And so somtimes it happeneth, that by the means of this holie Oyle, the sick partie doth recouer health: and therfore as this Sacrament ought not to be demanded, vvhen there is no danger to die: so ought it not to be deferred so long, til there be no hope remayning. And this is the cause why holie oyle is not geuen to those that are put to death

death by iuſtice, becauſe ſuch are neither ſicke, nor haue hope of life.

Of the Sacrament of Order.

Scholar.

WHAT is the Sacramẽt of Order?

M. It is a Sacrament, in which powre is geuen, to conſecrate the moſt holie Euchariſt, and to miniſter the other Sacraments to the people: or to ſerue, by proper office, thoſe that haue receiued ſuch powre. And it is called Order, becauſe there are manie degrees in this Sacrament, one ſubordinate to an other. As Prieſts, Deacons, & other inferiors. But of theſe there is no nede to tel you anie more, ſeing this Sacrament doth not appertaine to al, but only to men of yeares and learning, who are not to learne

the

the christian doctrine, but rather it belongeth to them to teach others.

Of the Sacrament of Mariage.

Scholar.

WHAT is the Sacramẽt of Matrimonie?

M. The Sacrament of Matrimonie, is the lawful ioyning of man and woman in holie wedlock: Which signifieth & representeth the Vnion of Christ vvith his Church, by the Incarnation: and the vnion of God with the soule by grace. *Ephes.5*

S. What effects worketh this Sacrament?

M. First it geueth grace to the husband & the wife to cõporte them selues wel, & to loue eche other spiritually, as Christ loueth his Church, and as God loueth a faithful and iust soule. Secondly *Ibidem*

it con-

it conferreth grace, to know and to desire to bring vp theire children in the feare of God. Thirdly it produceth a bond betwen the husband and the wife so straight, that it is not possible to be dissolued, like as betwen Christ & his Church. And hereof it cōmeth that no bodie can dispence that the husband leaue his first wife, and take an other, neithet that the wife leaue her first husband, and take an other.

1. Cor. 7.

S. What is necessarie to the making of Mariage?

M. Three things are necessarie. First that the parties be without impediment to be ioyned together; that is, that they be not kinsfolkes within the fourth degree; that they haue no solemne vowe of chastitie, nor the like. Secondly, that in contracting of Matrimonie,

monie, there be vvitneſſes, and that in particular, the Curate or proper Paſtor be preſent, or (as vve cal him) the Pariſh Prieſt. Thirdly that the conſent of both parties be frie, not forced by anie great feare; & that it be expreſſed by vvordes, or ſome equiualent ſigne. And if anie of thſe three things ſhal be vvanting, the Mariage is not of force.

S. Whether is it better to take the Sacrament of Matrimonie or to kepe virginitie?

M. The Apoſtle S. Paul hath cleared this doubt, hauing vvritten, that who ioyneth himſelf in Mariage doth vvel, but he that doth not ioyne himſelf, but keepeth virginitie doth better. And the reaſon is, becauſe Mariage is a thing humane, virginitie is Angelical. Mariage is according to nature 1. *Cor.* 7. *Amb. lib.* 1. *de vir. in ca.* 13 *Mat.*

nature, Virginitie is aboue nature. And not only virginitie but vvidovvhod alſo is better then mariage. Therfore vvheras our Sauiour ſaid in a parable, that the good ſede ycided in one fild thirtie fold fruite, in an other threeſcore, in an other a hundred fold: the holie Doctors haue declared, that the thirtie fold fruite is of Matrimonie, the threſcore fold of vvidovvhood, the hundreth fold of virginitie.

Mat. 13

Cyp. de habitu virg. Ieron. lib. 1. *in Iouin. Aug. de ſer. virginit. ca.* 44.

Of vertues in general.

CHAP. 10.

Scholar.

YOv haue declared the foure principal parts of Chriſtian Doctrine: I deſire to know, if there be anie thing els to learne? M. The neceſſarie things to be knowen, are thoſe foure vvhich I haue already ſhevved you. But there

there be ſome other things profitable alſo, to the end we pretẽd of obtayning eternal ſaluation, to vvit, Vertues and Vices, good vvorks and ſinnes. For albeit vve haue ſpoken already of theſe things in general, in the declaration of the Crede, and of the Commandements, yet it vvil be very profitable to ſpeake of them more diſtinctly and in particular.

S. Tel me then vvhat is vertue?

M Vertue is a qualitie vvhich is receiued in the ſoule, & maketh a man good. For as ſcience maketh a man a good Philoſopher, and art maketh one a good artificer: ſo vertue maketh a good mã, & cauſeth him to do that which is good, and that vvith facilitie, readines, and perfection. Wheras he that hath not vertue, though he may ſomtimes do wel, yet he

ſhal not do it vvithout difficultie & imperfection, vvherof to geue you ſome example, vertue is like to art, and practiſe. For you ſee one that hath art, to play on the Citerone, or Lute, playeth both wel and vvith facilitie, although he neuer looke vpon the ſtrings, vvheras an other that hath not the art, or hath not practiſe, may wel touch the ſtringes, and make them ſound, but he ſhal neither do it readily nor ſo wel. Euen ſo he that hath the vertue (for example) of Temperance, faſteth with great facilitie, and chearefulnes, when it is needful, and he faſteth perfectly expecting the conuenient houre, & eating meates appointed, & once only, but he that hath not this vertue, or contratiwiſe is a glutton, it ſeemeth a death to him to faſt, and if

per-

perhaps he faſt, he can not wel expect the due houre of dinner, and after at night, in place of a drinking as the cuſtome is, he vvil make ſo large a collation, as vvanteth little of a ſupper.

S. Hovv manie vertues be there?

M. The vertues are very manie: but the more principal, and to vvhich al the reſt are reduced, are ſeuen, to vvit, the three Theological, Faith, Hope, & Charitie, and foure Cardinal, Prudence, Iuſtice, Fortitude, and Temperance. And according to this number, there are ſeuen giftes of the Holie Ghoſt, and the Euangelical Beatitudes, vvhich guyde vs to the perfection of Chriſtian life. There be alſo ſeuen vvorkes of mercie corporal: and ſeuen ſpiritual. Of alyvhich I vvil geue you a briefe inſtruction.

1. *Cor.* 13. *Sap.* 8. *Iſaiæ* 11 *Mat.* 5. *Mat.* 25 *Tob.* 1. & 12.

of the

Of the Theological Vertues.

CHAP. II.

Scholar. WHAT is faith?

M. Faith is the first of the Theological vertues, that is of those vertues which haue immediat relation to God. And the proper office of faith is, to illuminate & eleuate the vnderstanding, to beleue firmly al that God, by his Church, reueyleth vnto vs: although it be otherwise hard and aboue natural reason

S. What is the cause that we must beleue matters of faith so firmly?

M. The cause is, for that faith doth relie vpon infallible veritie, for so much as al that faith proposeth vnto vs, is reueiled from God, and God is veritie it self. Wherfore it is impossibe that,

that

hat which God ſaith ſhould be falſe. And ſo vvhen faith propoſeth anie thing vnto vs, which appeareth contrarie to reaſon, as for example, that a virgin ſhould bring forth a child, it is neceſſarie to conſider that humane reaſon is feeble, and may eaſely be deceiued, but God can not be deceiued nor deceiue vs.

S. What is neceſſarie to be beleued, by this vertue of faith?

M. It is neceſſarie to beleue diſtinctly, al the Articles of the Crede, vvhich before I haue declared. And ſpecially thoſe Articles wherof Feaſts are kept, euerie yeare in holie Church: as the Incarnation of our Lord, the Natiuitie, the Paſſion, the Reſurrection, the Aſcenſion, the cõming of the Holie Ghoſt, and the moſt Holie Trinitie. Moreouer we

muſt

muſt be readie to beleue, al that ſhalbe declared vnto vs, by holie Church. And finally in al our vvard behauiour, to ſhunne and auoide thoſe things, vvhich haue anie ſhevv of infidelitie, as to carrie the habit of a Turke, or of the Ievves, the eating of fleſh on daies forbidden as Heretikes do, and ſuch like. For that it is neceſſarie, to confeſſe the true faith, not only in hart and vvith mouth, but alſo with exterior deedes, to ſhevv our ſelues to diſlike of al Sects, that are contrarie to holie Church.

Rom. 10. *Tit.* 1.

S. What is hope?

M. Hope is the ſecõd Theological vertue, ſo called, becauſe it alſo hath immediat relatiõ to God. For as by faith we beleue in God, ſo by hope, we truſt or hope in God.

S. What

S. What is the office of Hope?

M. It is to eleuate our mind to hope for etetnal felicitie. And becauſe this is ſo hiegh a benifit, that it vvas not poſſible to reach therto by humane abilitie, therfore God geueth vs this ſupernatural vertue, that by it we may truſt, to attaine to ſo great a good.

S. Wherupon is this hope grounded, and vvheron doth it relie?

M. It is grounded, & doth relie vpon the infinite goodnes & mercie of God, wherof we haue moſt certaine ſignes: ſeing he hath geuen vs his owne Sonne, & by his meanes adopted vs for his children, and promiſed vs the inheritãce of the kingdome of Heauen, if vve do workes conformable to the dignitie receiued, and hath alſo geuen vs grace and ſufficient helpe, to do ſuch vvorkes.

S. What is Charitie?

M. It is the third Theological vertue, hauing immediat relation to God. By this vertue our soule is eleuated to loue God aboue al things. Not only as Creator, and Author of al our natural good, but also as the geuer of grace & of glorie, which are supernatural.

S. I vvould knovv, vvhether charitie be also extended vnto creatures?

M. Charitie is properly extended vnto al men, and to al things, which God hath made. But with this difference, that God is to be loued for himself, he being infinitly good, and it is farther extended, to al other things, which are to be loued, for the loue of God. And in particular our neighbour, our parents or frends, are not only to be vnderstood, but

also

lſo euerie man though he would
e our enimie, becauſe euerie mā
the Image of God, and for the
me is to be loued.

. Is Charitie a great vertue?

I. It is the greateſt of al others,
nd it is ſo great, that whoſoeuer
ath it, can not loſe his ſaluation
he firſt loſe not charitie. And he
at hath it not, can by no mea-
es be ſaued, though he had al
e other vertues, & gifts of God.

Of The cardinal Vertues.

Scholar.

WHAT is Prudence?

I. It is the firſt of the foure Car-
nal vertues, vvhich haue this
me, becauſe they be principal
rtues, and as fountaines of al
e other moral and humane vet-
es. For that Prudēce gouerneth
e vnderſtanding. Iuſtice gouer-
eth the vvil. Fortitude gouer-

neth the iraſcible povvre. And Temperance gouerneth the appetite of concupiſcence.

S. What is the office of Prudéce?

M. It is to ſhevv the due end of euerie action, and the conuenient meanes, and al the circumſtãces, to wit, the time, the place, the manner, and ſuch like; that the vvorke may be vvel done, in al points and perfectly. And therfore it is called the miſtris of other vertues, & is as ſalt to meat, and as the ſunne in the vvorld.

S. Which be the vices contrarie to Prudence?

M. Vertue conſiſteth in the middeſt, and hath alvvayes tvvo contrarie vices, vvhich are in the extremes. One vice contrarie to Prudence is Imprudence, that is inconſideration & rathnes: & it is in thoſe, that do not conſider

vvhat they haue to do; and ſo either they looke not to the true end, or they vſe not the true meanes. The other vice is ſubtiltie, or carnal pollicie: and it is in thoſe that vvith great diligence think of the end, and of the meanes, but they direct al things to their priuat commoditie, for the gaining of ſome vvorldlie benifit. And therfore they endeuour ſubtilly, to deceiue their neighbour, to bring to paſſe their buſines to their owne purpoſe. But in the end it vvil appeare, that ſuch are moſt imprudent, loſing the moſt ſoueraigne good, for the loue of things of no impotance.

S. What is Iuſtice, and what is the office therof?

M. Iuſtice is a vertue, vvhich geueth euerie one that is his owne. And ſo the office therof is to

make things iuſt, & to put equa-
litie in humane contracts. Which
is the fundation of quietnes, and
of peace. For if ech one would
be content with his owne, & not
couete that belongeth to an o-
ther, there ſhould neuer be warre
nor diſcord.
S. What be the vices contrarie
to Inſtice?
M. They are two. One is Iuin-
ſtice, that is when one taketh tha
which belongeth to an other, o
in contracts geueth leſſe then h
ought, or taketh more then is du
to him. The other is too much
iuſtice, that is, when one is too
rigorous, & wreaſteth things by
pretence of iuſtice more ſeuerly
thē reaſon requireth. For in ſom
caſes, it is neceſſarie, that com-
paſſion be mixed with iuſtice.
As if a poore man, can not pay a
he ow-

he oweth preſently, without his great loſſe or domage, it is a reaſonable thing and iuſt, that he haue a litle time graunted him: & to denie him the ſame is to great rigour.

S. What is Fortitude, and what is the office therof?

M. It is a vertue which maketh vs readie to ouercome al difficulties, that would otherwiſe hinder vs from doing wel. And it reacheth euen to ſuffering death, when it is neceſſarie for the glorie of God, or for performing our dutie. And ſo al the holie Martyrs haue triumphed ouer their perſecutors, by this vertue. And in like manner al valiant ſoldiars, which in iuſt warrs haue made ſo great proofe of their valoure, haue become glorious by the ſame vertue.

S. What be the vices contrarie to Fortitude?

M. They are cowardlines, & audacious temeritie. For cowardlines maketh one to yeld too easely. Which cometh of the lack of fortitude. And audacious temeritie maketh one, put himself in danger, when there is no nede. Which (so to terme it) is too much fortitude. And it deserueth no praise, but blame, and therfore is no vertue but a vice.

S. What is Temperance, & what is the office therof?

M. Temperance is a vertue that brideleth sensual delights, & maketh a man to content himself, with such pleasures, and in that measure, as reason allovveth.

S. What are the vices contrarie to Temperance?

M. They are Intemperance, and Insen-

Inſenſibilitie. Intemperanee is, when one is to much geuen to delights, and therfore committeth exceſſes in eating, and ſuch things, as do hurt both the ſoule, and the bodie. Inſenſibilitie is, when a man vſeth the other extreme, and ſo flyeth al pleaſures, that he vvil not eate things neceſſarie for his health, to auoide that litle delectation, which conueniēt meats do naturally bring. But the vice of intemperance is much more common amongſt men, then the vice of inſenſibilitie. And therfore al holie men, by vvord and example, haue exhorted vs to faſting, and to mortification of the fleſh.

Of the ſeuen giftes of the holie Ghoſt.

CHAP. 15.

Scholar.

VVHICH be the ſeuen

giftes of the Holie Ghoſt?
M. They are thoſe, vvhich the
Iſa. 11. pophet Iſaie hath taught vs, to vvit, Wiſedome, Vnderſtanding, Counſaile, Fortitude, Knovvlege, Pietie, and the Feare of our Lord.
S. Wherto do theſe gifts help vs?
M. To attaine to the perfection of chriſtian life. For they are as a ladder, by vvhich we clime vp, from the ſtate of ſinne by diuers degrees, euen to the heigſt of ſanctitie. But you muſt knovv that the Prophet numbreth theſe ſteppes comming downwards. For he did ſee as it vvere a ladder vvhich came from Heauen. Neuertheles we wil recount them aſcending, as going vpwards and aſcending from earth to heauen. The firſt degree then is, the Feare of our Lord, which doth terrifie a ſinner, when he thinketh that he hath

he hath God almightie his enimie. The ſecond degree is Pietie. For he that feareth puniſhment which God threateneth againſt a ſinner, beginneth to become godlie, and deſireth to obey, and to ſerue God, and to worke his holie wil in al things. The third degree is Knowlege, for that he who deſireth to worke the vvil of God, demandeth of God, that he vvil teach him, his holie commandements, and God partly by preachers, partly by bookes, and partly by invvard inſpirations, teacheth him al that is neceſſarie. The fourth degree is Fortitude, for he that knoweth, and is vvilling in al things to ſerue God, findeth manie difficulties, & tentations of the vvorld, the fleſh & the diuel. And therfore God at that time of nede geueth him the

gift

giſt of Fortitude, that he may ouercome al difficulties. The fift degree is Counſaile, for when the diuel can not preuaile by force, he turneth him ſelfe to deceipts, & vnder pretence of good, prouoketh the iuſt man to fal: yet God doth not abandon him, but geueth him the gift of Counſaile, by vvhich he preuaileth againſt the deceipts of the enemie. The ſixt is the gift of Vnderſtanding, for vvhen a man is vvel exerciſed in actiue life, and hath had manie victories againſt the diuel, God doth draw him, and exalt him to contemplatiue life, and vvith the gift of vnderſtãding, maketh him to vnderſtand and penetrate diuine Miſteries. The ſeuenth is the gift of Wiſedome, vvhich is the complement of perfection. For he is vviſe that knovveth the firſt cauſe

cauſe of al things, and according therto formeth al his actions: vvhich none can do, but he that ioyneth perfect charitie, to the gift of vnderſtanding. For by the vnderſtanding, he knovveth the firſt cauſe, and by charitie he directeth and diſpoſeth al things vnto it, as vnto the laſt end. And becauſe vviſedome ioyneth the affection to vnderſtanding, therfore it is called vviſedome, that is *ſauorie knowledge* as Saint Barnard teacheth vs.

Of the eight beatitudes.

CHAP. 14.

Scholar.

VVHAT are the eight beatitudes, which our Lord taught vs in the Ghoſpel? *Mat.5.*

M. They are an other ladder to clyme vnto perfection, like vnto that of the gifts of he Holie Ghoſt.

Ghoſt. For that in ſeuen ſentences are conteyned ſeuen degrees, to arriue vnto beatitude. And laſtly the eight doth geue vs a ſigne to knovv vvhether a man haue aſcended vp theſe degrees or no.

S. Declare vnto me this ladder briefly?

M. Chriſt our Lord, in the three firſt degrees, teacheth vs to take avvay the impediments of perfection, vvherby vve aſcend vnto felicitie. The general and ordinarie impediments are three; the deſire of goods, of honors, and of pleaſures. So Chriſt ſaith in the firſt degree, that the poore in ſpirit are bleſſed, that is, thoſe vvho vvillingly deſpiſe goods. In the ſecõd he ſaith, that the meeke are bleſſed, that is, thoſe that geue place to al, not reſiſting thoſe, that put themſelues before, and

thruſt

thruſt them behind. In the third he ſaith, that thoſe are bleſſed that vveepe, that is, thoſe that ſeeke not the delights, and pleaſures of the vvorld, but attend to do penance, and to bewaile their ſinnes. In other tvvo degrees he teacheth vs the perfection of the actiue life, vvhich conſiſteth in fulfilling al that vve are boud vnto by iuſtice, and by charitie. Therfore he ſaith in the fourth degree, that thoſe are bleſſed, that hunger and thirſt iuſtice. And in the fift he ſaith, that the merciful are bleſſed. In the laſt two, he dravveth vs to perfection of the contemplatiue life: and therfore he ſaith in the ſixt, that they are bleſſed, that haue a cleane hart, for they ſhal ſee God, that is, they ſhal ſee him in the life to come, in glorie; & in this, they

they ſhal knovv him by grace of contẽplation. And in the ſeuenth he ſaith, that the peaceable are bleſſed, becauſe they ſhal be called the children of God; that is, bleſſed are they vvho hauing added perfect charitie, to contemplation, haue made al their repoſe in God, and pacified al the kingdome of the ſoule, and ſo they ſhalbe children of God, like vnto their Father, holie and perfect. In the eight ſentẽce no new degree of perfection is cõteyned, as S. Auguſtine doth vvel ſay, but there is declared a manifeſt ſigne, to knovv if one be arriued to perfection: and this ſigne is to ſuffer vvillingly vniuſt perſecution, for that like as the gold is tried in the fornace, ſo is a iuſt and perfect man in tribulations.

lib. 1. ſerm. Domin. in mõte

of the

Of the seuen Workes of mercie corporal, and seuen spirituall.

CHAP. 15.

Scholar.

IT remaineth that you declare to me the vvorkes of mercie, asvvel corporal as spirituall.

M. The vvorkes of mercie corporal ar seuen. Wherof vve haue six in the holie Gospel; to wit, to geue meate to such as haue hunger: to geue drink to such as haue thrist: to cloth the naked: to harbour pilgrimes: to visit the sicke: to comfort the imprisoned. The seuenth vvorke, vvhich is to burie the dead, holie Tobie hath taught vs, and the Angel Raphael. The workes of mercie spirituall are also seuen; to instruct the ignorant: to geue counsaile to the doubtful: to comfort the afflicted: to correct such as erre: to par-

Mat. 25

Tob. 1. & 12.

to pardō offences: to beare with other mens defects: and to pray to God for the quick and dead.

S. Is there anie cause that excuseth vs, from the vvorkes of mercie?

M. Three things may excause vs. The first is vvhen a man hath not the meanes to do them: and so that good Lazarus, the poore begger, of whom it is read in the
Luc. 16 Ghospel, did no corporal vvorkes of mercie, because himselfe had nede, in a manner of al those workes, and so was crowned for his patience. And this is the ordinance of God, that the rich may saue themselues, by shewng mercie, and the poore by the way of patience, and so he that hath not knowlege or prudence for himselfe, is not bond to teach or geue counsaile to others. The second cause

cauſe is, when a man ſerueth God in a higher ſorte, then the actiue life is, and by reaſon of that ſtate, hath no occaſion to do manie vvorkes of charitie, ſo the holie Eremits, that remayne incloſed in ſolitarie places, or in their cels, to contemplate heauenlie things, are not bond to leaue that holie exerciſe, and goe to ſeeke thoſe, to vvhom they may do workes of mercie. The third cauſe is, vvhen a man doth not find anie that hath notorious nede of his mercie: for that vve are not bond to ſuccour anie but thoſe, vvho can not help themſelues, or haue not others that vvil & can help them. True it is, that perfect mercie doth not expect the time of the bond, but is readie to ſuccour in the beſt manner it can, and al that it can.

S. It

S. It ſeemeth to me that al men may vvorke, the laſt vvorke of mercie, that is, to pray to God for our neighbour?

M. So it is, and therfore the holie Eremits do alſo the vvorkes of mercie, for that they pray to God that he geue his grace, to al thoſe that nede it.

Of Vices and ſinnes in general.

CHAP. 16.

Scholar.

IT is now time that you teach me, what vice and ſinne is, to flie from it: like as you haue inſtructed me in vertues and good vvorkes, to obtain them.

M. Sinne is nothing els but a voluntatie committing or omitting againſt the lavv of God: Where you haue to conſider, that three things are required to a ſinne. Firſt that there be ſome act committed,

mitted or omitted, that is, to do and vvorke a thing forbidden, or not to do a thing commanded. As for example, to blaſpheme is a committing, not to hear Maſſe is an omiſſion. Secondly is required that this committing or omitting be againſt the lavv of God: for that the law of God is the rule of wel vvorking, like as the art of a maiſon is the rule of making a vval vvel. And therfore as a maiſon is not a good maiſon, and maketh not a vval vvel, vvhen he vvorketh not according to art: ſo a man liueth not wel, & is not a good man, vvhen he foloweth not the lavv of God. And by the lavv of God is not only vnderſtood, that vvhich he hath geuen by himſelfe, as the tenne commandments are, but that alſo, vvhich he geueth vs by his Vicare in earth

in earth, the Pope his Holines, & other ſuperiors, as vvel ſpiritual as temporal: becauſe al are the miniſters of God, & haue authoritie from him. Thirdly is required, that committing, or omitting be voluntarie: for vvhatſoeuer is done vvithout conſent of the vvil, is no ſinne. As for axample, if one blaſpheme vvhen he ſleepeth, or hath not the vſe of reaſon, or probably knovveth not, that ſuch a vvord is blaſphemie: in ſuch a caſe a man ſinneth not: becauſe there is no conſent of the vvil.

S. I haue vnderſtood, vvhat ſinne is, novv tel me vvhat vice is?

M. Vice is an euil habite, and an euil cuſtom of ſinning, procured by often ſinning. Wherof commeth, that a man ſinneth more eaſely: and vvith more boldnes,

and

nd alacritie. As (for example) ve do cal one a blaſphemer, or a ameſter, vvhen he is vvont to laſpheme, or vſeth gamming. o that to blaſpheme is a ſinne,& o be blaſphemer is a vice. And ſo ve may ſay of al the other ſinnes.

Is ſinne a great euil?

M. It is the greateſt euil that can e found. Yea rather, it onlie is olutely euil, and diſpleaſeth od more then anie thing els. Vhich appeareth by this, that od ſpareth not to deſtroy & loſe he moſt noble things that he ath, to puniſh ſinne. If a Prince d a veſſel of ſiluer, or of gold, oſt fayre, and moſt precious, nd finding in it ſome ſtinking uore , ſhould be ſo diſpleaſed erwith, that he ſhould breake & caſt it into the bottome of he ſea : you would doubtleſſe ſay,

ſay, that Prince had a wonderful great hate againſt that liquore. So God hath made two moſt precioufe veſſels: one of ſiluer, which is man, and one of gold which is an Angel. And for that he hath found this ſtinking liquore of ſinne, in the one & in the other, he hath broken them, and caſt into the botome of hel to perpetual miſerie, al thoſe Angels that ſinned: & dayly caſteth into the ſame place of perdition, al thoſe men that die in their ſinne. And once for the ſinnes of the vvorld, he brought vpon it the Diluge & drowned al; except Noe and his familie that liued iuſtly.

S. How manie ſortes of ſinnes be there?

M. Sinne is of two ſortes. For one is called Original ſinne, and the other Actual. And actual

ſinne

ſinne is likevviſe of tvvo ſortes; one mortal, and the other venial.

Of orignal ſinne

CHAP. 17.

Scholar.

VVHAT is orginal ſinne?

M. Original ſinne is that in which vve are borne: and it commeth vnto vs by ſucceſſion from our firſt Father Adam. For you haue to knovv, that vvhen God made the firſt man, and the firſt vvoman, called Adam and Eue, he gaue them ſeuen giftes. Firſt he gaue them his grace, by which they vvere iuſt, and the frends of God, and his adopted children. Secondly he gaue them great knovvlege, hovv to do vvel and to ſhunne euil. Thirdly he gaue them obedience of the fleſh to the ſpirit, that it ſhould not be moued to vnlawful deſires againſt reaſon.

Fourthly he gaue them promptnes & great facilitie to do wel, & to flie euil, & but one moſt eaſie cõmandement to obſerue. Fiftly he fried them from al labour, and feare. For the earth brought forth fruites ſufficiẽt for mans life of it ſelfe: neither was there anie thing that could hurt man. Sixtly he made them immortal, that is, that they ſhould neuer haue died, if they had not ſinned. Seuenthly he would after ſome time haue trãſlated them into Heauen, to ſuch an eternal and glorious life, as Angels haue. But the firſt man & vvoman, inueigled by the diuel, did not obſerue that commandment, and ſo they ſinned againſt God, and therby loſt thoſe ſeuen giftes, which I ſpoke of. And becauſe God gaue them thoſe giftes not only for them ſelues, but alſo

for al their posteritie, therfore they lost them, for themselues & for vs al: & made vs partakers of their sinne, and of al their miseries: as vve should haue bene of al their graces, and other benifites, if they had not sinned. This then is Original sinne, an emnitie vvith God, and a priuation of his garce, vvith vvhich priuation we are borne. Wherof procedeth ignorance, euil inclinations, difficultie to do vvel, and facilitie to do euil, the paine and trauel to prouide to liue, the feares and perils in vvhich vve remaine, most certaine death of the bodie, and also eternal death in hel, if before vve dye, vve be not delivered of sinne, and returne not into the fauour of God.

Q. What remedie haue vve against this Original sinne?

M. It is already ſaid before, th
the remedie is the Paſſion, a
Death of Chriſt our Lord. For
God vvould, that he that ſhou
ſatiſfie for the ſinne of Adam
ſhould be himſelf without ſinn
and the ſame vvas God and ma
& ſo he vvas infinitly acceptab
to God, and did obey, not in
eaſie thing, as that vvas, vvhi
vvas commanded to Adam, b
in a moſt hard thing, as vv
the ignominious death of t
Croſſe. And this remedie is a
plied to vs, by holie Baptiſme,
hath ben ſaid. And albeit G
doth not ſtraightvvaies rend
vnto vs, al thoſe ſeuen giftes
yet he hath reſtored to vs, t
moſt principal which is his grac
by meanes vvherof, vve are ma
iuſt, the frends, and children
God, and heyres of Heauen. T
oth

other giftes ſhalbe reſtored vnto vs herafter, vvith great increaſe in the other life, if vve behaue our ſelues vvel in this.

Of Mortal and Venial ſinne.

CHAP. 18.

Scholar.

DECLARE vnto me now, what is actual ſinne, & how one is mortal, and an other venial.

M. Actual ſinne is that which vve commit by our owne vvil, when we are come to the vſe of reaſon. As to ſteale, to kil, to ſweare falſly, & ſuch like things, cõtrarie to the law of God. And it is mortal ſinne when it depriueth vs of the grace of God, which is the life of the ſoule, and maketh one worthie of eternal death in Hel. It is venial ſinne, when it diſpleaſeth God, but not ſo much that it depriueth vs of his grace:

and meriteth punishment, but not eternal.

S. How shal I knovv, whether the sinne be mortal, or venial?

M. To know when a sinne is mortal, you must obserue two rules. One is, that the sinne be cõtrarie to the charitie or loue of God, or of our neighbour. The other, that it be vvith ful consent of the vvil. For vvhen either of these tvvo things is vvanting: it is not mortal but venial. And a sinne is then said to be against charitie, vvhen it is against the lavv, in a matter of weight, as when it is a sufficient offence to breake frendship: but vvhen it is in a smal matter, such as ordinarily breaketh not frendship: it is not then against charitie: but is said, not to be according to charitie. And so such as commonly brea-

breaketh frendſhip, is againſt the law, becauſe it is againſt charitie, vvhich is the end of the law: ſuch as cõmonly breketh not frẽdſhip is not againſt the lavv, but not according to the lavv, becauſe it is not againſt charitie, but not acccording to charitie. Take an example: to ſteale a great quantitie of money, is a mortal ſinne: becauſe it is againſt the lavv of God, being in a matter of weight, & in the iudgement of moſt men ſufficent to breake frendſhip, and ſo is againſt charitie: but to ſteale a farthing, or a pinne, or a like thing, is not a mortal ſinne, but a venial, becauſe it is in a ſmal matter: which although it be not according to charitie, yet it is not againſt charitie: becauſe it is not a thing that in reaſon can breake frẽdſhipp. In like maner we may

ſay of being voluntarie. For when a thing is againſt the law, in a matter of vveight, and fully voluntarie, it is a mortal ſinne: but if it be not fully voluntarie, as if one haue a thought, or a ſodaine deſire to ſteale, or to kil, or to blaſpheme, and preſently perceiueth his error, before he fully conſent vvith his vvil, it is only a venial ſinne. Therfore a man muſt ſtand vpon his guard, and preſently as he is avvare of an euil thought, or deſire, he muſt driue it away, before the geue conſent.

Of the ſeuen Capital ſinnes.

CHAP. 19.

Scholar.

I DESIRE now to know, which be the moſt principal ſinnes, to the end I may flie them vvith more diligence.

M. Some

M. Some ſinnes are more principal, becauſe they are as fountaines or rootes of others, & therfore called capital, and theſe are ſeuen. Others are more principal for that they are more hard to be pardoned, and are called ſinnes againſt the Holie Ghoſt, and they are ſix. Finally there are others more principal, becauſe they are more manifeſtly enormious, and againſt al reaſon, and therfore it is ſaid, that they crie for reuenge to Heauen, and they are foure.

S. Which are the Capital ſinnes?

M. They are theſe. Pride, or (as others cal it) Vainglorie, Couetouſnes, Lecherie, Enuie, Glotonie, Anger, and Slouth. *S. Gre. 32. moral. c. 17.*

S. Wherfore are they called capital?

M. They are not called capital, becauſe they are mortal: for ma-

nie ſinnes are mortal, and are not capital, as blaſphemie & murder: and manie capital, vvhich are not alvvayes mortal, as anger, glottonie, and ſlouth. But they are called capital, becauſe they are heads of manie others, vvhich procede from them, as branches from the roote, and riuers from the fountaines.

S. What is Pride, vvhat ſinnes doth it bring forth, and vvhat is the remedie aganſt it?

M. Pride is a ſinne, by vvhich a mã thinketh himſelf to be more then he is: and ſo preferreth himſelf aboue others, not vvilling to haue others a boue him nor equal vvith him. The ſinnes vvhich it produceth, are vaine glorie, and vanting of himſelfe, contending vvith others, diſcord, diſobedience, and the like, The remedie is to

is, to attend vvith al diligence to holie humilitie, that is, to know that a man is nothing of himself, and that al vve haue, is the gift of God, and to thinck that others are better then vve, and therfore to esteeme our selues lesse then others, in mind to submit our selues to al, & outwardly to honor al others, according to their degrees. It helpeth also to consider that pride maketh a man like the diuel, and that it displeaseth God highly: wherupon it is writ- 1. Pet. 5.
ten, that God resisteth proud Iac. 4.
men, & boweth himself to humble men: he confoundeth the porud, and exalteth the humble.

S. What is Couetousnes, vvhat are the sinnes vvhich come of it and the remedie aganst it?

M. Couetousnes is a disordinate affection tovvardes riches, and it consisteth

consisteth in three things. First in desiring the goods of others, not being contēt vvith his owne. Secondly in desiring more then is sufficient, and not vvilling to geue the superflous to the poore, as we are bond. Thirdly in louing those goods vve haue too much, though they be our ovvne, and not superflous. And this appeareth vvhen a man is not found readie to lose his goods, in a case that is necessarie, for the honor of
Ephes.5 God. And therfere S. Paul saith, that couetousnes is (in some sort) Idolatrie, for that the couetous man preferreth his goods before God, seing he is contented rather to lose God then his goods. The sinnes then vvhich procede of couetousnes are manie, as Theft, Robrie, deceiptes in buying and selling, crueltie towardes the

the poore, & other like. The remedie is to excerciſe our ſelues in the vertue of liberalitie, conſidering that in this life, vve are trauelers, and pilgrimes: and that therfore it is much better for vs, not to load our ſelues vvith goods, but to diuide them, vvith our fellow trauelers, vvho may carrie them vnto our contrie: & ſo being in part diſburdened, we may make our voyage more eaſily.

S. What is Lecherie, vvhat ſinnes doth it bring forth, and vvhat is the remedie againſt it?

M. Lecherie is a diſordinate affection tovvards carnal pleaſures and delights. The ſinnes vvhich procede from it, are Blindnesof mind, Temeritie, and Inconſtancie, as alſo Adulterie, Fornication, diſhoneſt vvords, and al other vncleanes. The remedie is to

is to be wel exercised in fasting, in prayer, and in flying euil companie: because these are the means to keepe chastitie: and aboue al for men not to trust themselues, or their ovvne vvertue and holines, but to stand aloofe from dangers, and to kepe vvel their senses, considering that the most strong Sampson, the most holie Dauid, and most vvise Salomon, vvere deceiued with this vice, & fel into great blindnes of mind, and chiefely Salomon, vvho was brought to adore al the Idols of his Concubines.

S. What is Enuie, vvhat sinnes do come of it, and vvhat remedie is there against it?

M. Enuie is a sinne, by vvhich one is displeased at the good of an other: for that it seemeth to diminish his ovvne greatnes.

Where

Where you haue to conſider, that vvhen the good of an other diſpleaſeth you, for that he is not vvorthie to haue it, or becauſe he vſeth it not wel, it is no ſinne. Likewiſe when you are diſpleaſed, that you alſo haue not the good, vvhich others haue, and chiefely vertue, deuotion, and the like goodnes, this alſo is no ſinne, but rather is a holie and commendable emulation. But vvhen it diſpleaſeth you, that an other hath ſome goodnes, becauſe it ſeemeth to you, that it darkeneth your glorie, and you would that he had it not, to the end he were not your equal, or your better, it is the ſinne of Enuie. And it bringeth forth manie ſinnes, as peruerſe iudgement, ioy of an other mans euil, murmuring, & detractiō. For that the enuious ſeeketh

keth to diminiſh the good name of his neighbour. And finally, ſomtimes it induceth to commit murder, : as Cain did, who for enuie killed his brother : and the Iewes for enuie procured the death of our Lord. The remedie is, to be exerciſed in brotherlie charitie, and often to thinck that Enuie hurteth more him that enuieth, then him that is enuied. For that the enuious afflicteth & freteth himſelf inwardly, and oftentimes God doth exalt him, that is enuied, by that meanes by vvhich the enuious vvould haue abaſed him. So vve ſee that the diuel for enuie cauſed man to loſe the terreſtial Paradiſe, and God by that occaſion wrought, that Chriſt came into the vvorld, and ſo gaue vs the celeſtial Paradiſe. The brothers of the Patriarch Ioſeph,

Ioſeph, ſold him for enuie, and God by that occaſion brought to paſſe, that Ioſeph became Lord of his brothers. Saul for enuie perſecuted Dauid, & God cauſed Saul to loſe the kingdom & gaue it to Dauid.

S. What is Glottonie, vvhat ſinnes produceth it, and vvhat is the remedie againſt it?

M. Glottonie is a diſordinate appetite of eating, and drinking: vvhich conſiſteth in taking more meate then is conuenient, in ſeeking to precious meats, in deſiring forbidden meats, as fleſh on the Friday, and Saturday, in not expecting the houre of eating on faſting dayes, & finally in eating with to great deſire and eagrenes. The ſinnes vvhich come of glottonie, are obſcuritie of vnderſtanding, vaine mirth, & babling,

babling. And often of Glottonie cometh Leacherie, vvith al the ſinnes which proceede thereof. The remedie is to attend vnto temperance & abſtinence, which help both the ſoule & the bodie. And in particular it is moſt profitable to conſider, that the delight of gluttonie is very ſhort, and often leaueth behind it long paines of the ſtomacke, of the head, and other like.

S. What is Anger, vvhat ſinnes doth it bring, and vvhat remedie is there againſt it?

M. Anger is a diſordinate deſire of reuenge. But you muſt knovv, that moderate and ordinat anger is good. Wherupon the Pſalme ſaith: Be you angrie & ſinne not. And Sainct Baſil ſaith, that anger is like to a dogge, vvhich is good when he barketh againſt enimies, but

Pſal. 4.

S. Baſil. in orat. deira.

but not vvhen he hurteth frends. The diſorder of anger conſiſteth in three things. Firſt in deſire to be reuẽged of him that deſerueth it not, and that hath not offended vs. Secondly in deſiring to reuẽge by priuat authoritie, for that to puniſh, and to vſe reuenge againſt malefactors, doth not belong to anie, but to Superiors, as to the Prince, or Magiſtrate. And for ſomuch as God is the Supreme Prince, he ſaith, That to him reuenge principally belongeth. *Rom.12.* Thirdly, in reuẽgeing for hatred, and not for zeale of iuſtice, & in exceeding in the maner, and in other circumſtances. The ſinnes vvhich come of diſordinat anger are cõtentions, iniurious wordes, furious behauiour, outragious actions, as of madmen: for immoderate anger is like to madnes.

The

The remedie is to be exercised in the vertues of meekenes, and of patiẽce, considering the examples of holie men, & of Christ himself, vvho by supporting and suffering, haue triumphed more gloriously, then vvorldlie men do by endeuoring to be reuenged of their enimies.

S. What is Slouth, vvhat sinnes produceth it, and vvhat is the remedie against it?

M. Slouth is called in Greke Acidia, & signifieth tediousnes, lothsomnes, and grief to do vvel. And it is a mortal sinne, vvhen one greueth and taketh lothsomnes to do vvel, and is displeased for that he is bond to obserue the commandments of God, and to vvalke in the vvay of vertue. The sinnes vvhich it produceth, are light esteming the cõmandmẽts: easily

easily yelding himself to vices: desperation of vvel doing: hatred & dislike of such as vvould draw or force a sinner to leaue sinne, & to take a good vvay. The remedie is, neuer to be idle, to read good bookes, to consider the great revvard, vvhich God promiseth to those, that are diligent in obseruing his commandments, and the eternal and intollerable punishment, vvhich is prouided for the negligent.

Of the sinnes against the Holie Ghost.

CHAP. 20.

Scholar.

VVHAT, and how manie be the sinnes against the Holie Ghost?

M. They are six, to vvit, despare of our saluation: presumption to be saued without merites: to impugne the knovven truth: enuie at an o-

an other mans grace: obſtinacie in ſinne: and final impenitence.

S. Wherfore are they called ſinnes againſt the Holie Ghoſt?

M. Becauſe they are committed vpon meere malice, and ſpecially the third, vvhich is of al other properly a ſinne againſt the Holie Ghoſt: that is, vvhē a man knoweth the truth, and yet vvil obſtinatly hold, & proue that it is not true. To ſinne of malice is ſaid to be againſt the Holie Ghoſt: becauſe goodnes is attributed to the Holie Ghoſt, vvhich is contrarie to malice: like as to ſinne of ignorance, is ſaid to be againſt the Sonne of God, to vvhom vviſdome is attributed: and ſinning of frailitie is ſaid to be againſt the Father, to vvhom powre is attributed.

S. What haue theſe ſinnes proper?

M. They

M. They haue this, that they are not pardoned in this vvorld, nor in the other, as our Lord admo- *Mat.12.*
niſheth vs in the Goſpel. Which yet is thus vnderſtood: that they are hard to be pardoned: becauſe ſeldom and hardly thoſe that fal into theſe ſinnes, come to true repentance: like as vvhen vve ſay: a diſeaſe is incurable, vve vvil not for al that ſay, it can not be cured by anie meanes: but that it is ſeldome cured, or that ordinarily it is not cured.

Of ſinnes that crie vnto Heauen.

CHAP. 21.

Scholar.

HOw manie are they, and vvhat be the ſinnes, vvhich crie vnto Heauen? *Gen.4.*

M. The are foure, to vvit, vvilful *Gen 18*
murder: carnal ſinnes againſt na- *Exo.22*
ture; oppreſſion of the poore, and *Iac. 5.*
chiefly

chiefly of orphans, & vvidovves: & to defraud vvorkmen of their vvages.

S. Wherfore is it ſaid, that they crie to Heauen?

M. Becauſe the iniuſtice of theſe ſinnes is ſo manifeſt, that it can not be couered or hidden by anie meanes.

Of The foure laſt things.

CHAP. 22.

Sholar.

I WOVLD haue ſome general document to flie ſinne.

Eccl.7. M. The wiſe man ſaith, Remember thou the laſt things, and thou vvilt neuer ſinne. The laſt things are foure, Death, the General Iudgement, Hel, and Heauen.

S. Wherfore are theſe foure things called the laſt?

M. Becauſe death is the end of life, and the laſt thing which is to happen

happē in this world. Final iudgement is the laſt of al the iudgemēts, that are to be geuen: & therfore there is no appealing from it. Hel is the laſt euil, that malefactours are to haue, and they are to remaine therein for euer, without poſſibilitie euer to change. Heauen is the laſt good, vvhich the good are to haue, and they are neuer to loſe it.

S. I vvould haue ſome conſideratiōs, to exerciſe myſelf in theſe laſt things, for that remembring my ſelf often of them, I ſhould neuer ſinne, as the wiſe mā ſaith, vvhom you alleaged.

M. Concerning death you may conſider theſe foure points. Firſt that death is moſt certaine, and none can eſcape it. The ſecond, that the houre of death is vncertaine, and manie die vvhen they

leaſt thinck of it. The third, that in death al the deſignments of this life do end: and then the vanitie of the world appeareth. The fourth, that at their death euerie one repenteth the euil he hath done, and the omiſſion of good, vvhich he might haue done: and therfore it is great follie to do that, vvherof vve are ſure to repent vs. Touching Iugement you may conſider theſe points. Firſt, that the iudgement ſhalbe geuen of a moſt important matter, to vvit, of the chiefeſt good, or the greateſt euil. Secondly, it ſhalbe geuen by the higheſt Iudge, who knovveth al things, and whom none can reſiſt. Thirdly, it ſhalbe geuen in the preſence of the vvhole vvorld, vvhere none can hide themſelues. Fourthly there wil be no hope to flie the ſentene, or the

or the execuntiõ of Gods Iuſtice.
Concerning Hel, conſider that it is large, long, high, and depe. Large, for that it conteyneth al the paines that can be imagined. Long, for that they are eternal. Hiegh, for that they are al moſt bitter in the higheſt degree. Depe, becauſe they are al abſolute paynes, without mixture of anie ſort of conſolation.

Concerning Heauen, conſider in like maner, that it is large, for that it conteyneth al the goodnes that can be imagined, and more alſo then vve can imagine or deſire. It is long, becauſe al thoſe Beatitudes are eternal. It is high, becauſe they are moſt high & noble. It is depe, becauſe they are pure good without any mixture of euil. And here you may adde, that the commodities of this life, haue no one

of theſe conditions : for that they are few, ſhort, little, and alwayes mixed with vexations, & trubles of mind. And likewiſe the euils of this world are fevv, ſhort, litle, and alwayes tempered vvith ſome conſolation. Wherupon you are to conclude, that al thoſe haue truly loſt their wittes, that for loue of the commodities of this life, or for feare of preſent tribulations, loſe the happines, or fal into the euils, of the world to come.

FINIS.

A.

TABLE OF THE CHAPTERS, AND PRINCIpal contents of this booke.

VVHat Chriſtian Doctrine is, and what are the principal parts therof. chap. 1. pag. 1.
The declaration of the vſual bleſsing with the ſigne of the Croſſe. chap. 2. 4.
The declaratiõ of the Crede. chap. 3. 12.
And firſt of the firſt Article. 14.
Of the ſecond. 20.
Of the third. 25.
Of the fourth. 31.
Of the fifth. 44.
Of the ſixt. 47.
Of the ſeuenth. 53.

Of the eight. 58.
Of the ninth. 64.
Of the tenth. 73.
Of the eleuenth. 75.
Of the twelfth. 80.
The declaration of our Lords prayer. chap. 4. pag. 86.
The declaration of the Aue Maria. chap. 5. 116.
The declaration of the tenne Commandments. chap. 6. 127.
And first, of the first commandment. 135.
Of the second 150.
Of the third. 162.
Of the fourth. 170.
Of the fifth. 176.
Of the sixt. 179.
Of the seuenth. 184.
Of the eight. 189.
Of the ninth. 194.
Of the tenth. 198.
The declaration of the Preceps of the Church.

Church. Chap. 7. 201.
The declaration of the Euangelical Coũ-
ſailes. Chap. 8. 203.
The declaration of the Sacraments of the
Church Chap 9. 207.
Of the Sacrament of Baptiſme. 215.
Of the Sacrament of Confirmation. 223.
Of the Sacrament of the Euchariſt. 225.
Of the Sacrament of Penance. 241.
Of the Sacrament of Extreme Vn-
ction. 251.
Of the Sacrament of Order. 254.
Of the Sacrament of Matrimonie. 255.
A declaration of Vertues in general.
Chap. 10. 258.
Of the Theological Vertues. Cha. 11. 262.
Of the Cardinal Vertues. Chap. 12. 267.
Of the ſeuen giftes of the Holie Ghoſt.
Chap. 13. 273.
Of the eight Beatitudes. Chap. 14. 277.
Of the ſeuen Workes of mercie Corporal,
and ſeuen ſpiritual. Chap. 15. 281.
A declaration of Vices and ſinnes in ge-

neral, Chap. 16 284.
Of Original sinne. Chap. 17. 289.
Of mortal and venial sinne. Chap. 18 293.
Of the seuē Capital sinnes. Chap. 19. 296
Of the sinnes against the Holie Ghost. Chap. 20. 309.
Of sinnes that crie to Heauē. Cha. 21. 311.
Of the foure last things. Chap. 22. 312.

FINIS.

The faults escaped in printing, I trust the gentle reader, wil of his curtesie, easely amend and pardon.

Deo gratias.